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SYMBOLIC TEACHING OR MASONRY AND ITS MESSAGE

BY
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FOREWORD

For we can do nothing against the truth, but for the truth.

II Corinthians xiii, 8.

Science is exact knowledge of the facts of nature, classified and systematized.

Truth is the established relation which the facts of nature sustain to each other and to the Individual Intelligence or Soul of Man.

Philosophy is the conclusions which men, in their search for a knowledge of truth, have drawn from the facts of Science.

Religion is the application of the facts of Science and the Conclusions of Philosophy to individual life and conduct.

The Great Work, page 185.

When pure rules of conduct are observed, then there is true religion.

Imitation of Buddha, page 48.

Believe after observation and analysis, when it agrees with reason and is conducive to the gain and good of one and all, then accept it and live up to it.

Buddha.

The knowledge of the parents ought to be the inheritance of the children.

Tartar Proverb.

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Symbolic Teaching, or Masonry and Its Message

THE MESSAGE OF ANCIENT MASONRY.[1]

MASONRY, through its symbolism, can be traced far back into the ages, but historically the links are too broken to be of much value to the seeker after the real meaning and mission of the Grand Order.

One who assumes that all real knowledge is of recent discovery or that the ancients have little to contribute to twentieth-century instruction, will not care to seriously study Masonry, unless he can be shown some facts that will change his attitude of mind from skepticism or honest doubt to one of open-mindedness. In the study of Masonry one should tentatively accept those things that seem both reasonable and true, until he is able to demonstrate them to be otherwise.

To broaden one's view it is wise to note some of the achievements of ancient civilizations and ancient thought, to gain confidence in any message they might have to transmit to us.

ANCIENT CIVILIZATION.

In the notable position attained by ancient civilization we shall find nothing more striking than The Labyrinth.

The French and German Egyptologists agree with the description of Herodotus as to the "Labyrinth, a sub-

[1] *The New Age,* November, 1906.

terranean series of halls and passages with the most extraordinary windings, consisting of 3,000 chambers, half below and half above the ground. He regarded it as more marvelous than the Pyramids, and as eyewitness he examined both. The handiwork excelled all other human productions, and the colonnades and roofs were exquisitely carved all over with figures."

If such was the Labyrinth, when viewed by Herodotus, what in such a case was ancient Thebes, a city destroyed far earlier than the period of Psammeticus, who reigned 530 years after the destruction of Troy. And Troy was once proclaimed a myth, until Schlieman proved its real existence; and underneath Babylon of old has been found another ancient city, to confound and confute our boasted attitude of mind regarding the antiquity of man and his wonderful civilizations.

Something different, but no less marvelous, challenges the admiration in the ruins of

KARNAK,

which, as the solitary representative of ancient Thebes, fit emblem of a once majestic empire, stands neglected as if forgotten by the onward flight of time. It eloquently testifies to the art and skill of the ancients as the outward symbols of knowledge and power. He must indeed be devoid of spiritual perception who fails to feel the intellectual grandeur of the race that planned and built it.

Champollion, who passed almost his entire life in the exploration of archæological remains, gives this description: "The ground covered by the mass of remaining buildings is square; each side measures 1,800 feet; one is astounded by the grandeur of the sublime remains, the prodigality and magnificence of the workmanship to be seen everywhere. No people of ancient or modern times have conceived the art of architecture upon a scale so sublime, so grand, as it existed among the ancient Egyptians; and the imagination, which in Europe

soars far above our porticos, arrests itself and falls powerless at the hundred and forty hypostyle of Karnak. In one of its halls the Cathedral of Notre Dame might stand and not touch the ceiling; but be considered as a small ornament in the center of the hall." It must be remembered that when Thebes flourished the whole valley of the Nile from the cataracts to the sea was covered with temples, palaces, obelisks, pyramids and tombs, all on the same scale of magnificence.

Transfer your imagination now to Siam and Cambodia, and there are found no more imposing ruins than

NAGON-WAT,

the wonder and the puzzle of European archæologists who venture into Siam and Cambodia.

When we say ruins, the expression is hardly correct, for nowhere are there found buildings of such tremendous antiquity in a better state of preservation than Nagon-Wat and the ruins of Angkorthom, the great temple.

Vincent in "The Land of the White Elephant" says: "We who live in the nineteenth century are accustomed to boast of the perfection and preëminence of our modern civilization; of the grandeur of our attainments in science, art and literature, as compared with those we call ancient.

"But still we are compelled to admit that they have far excelled our endeavors in many things; notably in the fine arts. We have just been looking upon a most wonderful example of architecture and sculpture. In style, beauty of architecture, solidity of construction and magnificent and elaborate carving the great Nagon-Wat has no superior. It certainly has no rival standing to-day."

This will be enough to remind us that the ancients can still teach us something in sculpture and architecture. If in this material or outward sense "they built

like Titans and ornamented like jewelers" may it not serve as an index to work done upon the intellectual planes as well? Would it be strange if among these ancient people, whose work astonishes the world of to-day, there were some who devoted much time to the study of the deeper things of life? And would it be any more strange, if among these, some discoveries were made that might still challenge our admiration and demand our serious contemplation? Let us see.

ANCIENT AND MODERN THOUGHT.

In the opinion of many there has been but one age of real knowledge on earth, and that the present one. In the misty dawn of history stand the scarcely discernible outlines of the philosophers of old. They were, it is said, hopelessly groping for the meaning of their own sayings.

Too many of the present age feel that the noon of bright knowledge has just arrived, and according to present views the learning of the philosophers of old has ever been useless to the world. While some grant that Pythagoras, Plato and a few others left not a few ancient landmarks over mines of precious thought, still the actual excavations and the smelting of the ores are all due to modern science.

Modern science and modern thought have indeed pushed back the veil of matter until now we again stand upon the border line between two worlds. Wireless telegraphy, so uncanny and mysterious a few years ago, is to-day no more unusual or marvelous than the telephone or telegraph.

But are we ready and willing to understand the ancient thought as its message warrants, and what was that message?

CLEWS TO THE MESSAGE.

We may see clews to the message in the teachings of "our ancient friend and brother Pythagoras, who trav-

eled in Egypt, Asia and Africa, and who was initiated into the various orders of priesthood and raised to the sublime degree of Master Mason." These teachings are full of interest in relation to the subject matter we have under view. Born 586 B. C., he taught the cardinal principles of Freemasonry, viz.: "Deity; the Immortality of the Soul, and the Brotherhood of Man."

In Thomas Taylor's translation of "Iamblichus' Life of Pythagoras" we learn that the Pythagoreans accepted the candidate only after due trial.

First, the candidate "must be able to refrain from speaking; . . . to conceal in silence and preserve that which he had learnt and heard." In the next place, they observed "whether he was modest." He "must not be astonished by the energy of any immodest passion or desires," or in other words, he must "learn to subdue his passions."

Pythagoras taught by symbols in order to conceal divine mysteries from the uninitiated; and he purposely taught his disciples to obscure their writings and conferences. Justice, temperance, courage and other virtues entered prominently into the ethical teachings of Pythagoras, as a basis for the higher knowledge of the powers of the soul. Which secret knowledge the candidate must "seek of his own free will and accord."

In this connection read Thomas Taylor's translation of "Iamblichus on the Mysteries."

The teachings of Pythagoras are oriental through and through, for this great philosopher ever pointed to the Far East (from whence the Wise Men came) as the source of his "secret information."

So too, Colebrooke, in a volume of "Asiatic Transactions," quotes Plato's Epistles that he had taken his teachings from "ancient and secret doctrines."

Alexander Wilder says: "Pantaenetus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the oriental system."

Clement, one of the Church Fathers, said: "The

mysteries of the Faith are not to be divulged to all. It is requisite to hide in a mystery the wisdom spoken."

Pythagoras preceded Plato; and the Neo-Platonists were active in the early Christian age. The Gnostics and Essenes also preceded Christianity and were secret orders.

In the first three centuries after Christ, the Christians became such, after an initiation through three degrees. Their meetings were secret and their knowledge preserved inviolate. Were it not for this fact more would have been generally known of the Christ, the central figure.

AMMONIUS SACCUS.

Between the second and third centuries of our era Ammonius Saccus was born of poor but Christian parents. He was endowed with such genuine goodness that he was called Theodidaktos (the God taught). He honored that which seemed to him good in Christianity, but very early broke with it and the churches, being unable to find in it any superiority over the older religions.

He sought to reconcile the Platonic teachings and the Aristotlean system with oriental philosophy. His students and followers studied pure spiritual mysticism.

Ammonius' disciples were Origen, Plotinus, Porphyry, Iamblichus and Proclus. The celebrated school of Gnostics also had its origin in Alexandria. Philo Judaeus, Josephus, Clement of Alexandria, Eratosthenes, the astronomer; Hypatia, the girl philosopher, and numberless other stars of second magnitude, all belonged at various times to these great schools and helped to make Alexandria one of the most justly renowned seats of learning the world has ever seen.

It was Ammonius who accented the message to humanity and taught that religion was based on one and the same truth. Later St. Augustine said the same. Max Müller quotes him thus: "There is no false religion which does not contain some elements of truth."

Ammonius maintained that Jesus's real mission was to purify the ancient religions and therefore taught "that the religion of the multitude must go hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstitions, and lies, and that it ought to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles, and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients." (Mosheim.)

Ammonius obligated his disciples by oath not to divulge his higher doctrines, "except to a true and lawful brother; who proved himself so by strict trial to be worthy of initiation, and who had learned to regard the Gods, the Angels, and the Deamons of other peoples according to their secret meaning."

This faithful Neo-Platonist, Ammonius, and his devoted followers made a grand, and for that period, a final effort to check the ever-increasing ignorant and blind faith of the times. It was the last product of Greek philosophy, which was finally crushed and put to death by brute force masquerading in the guise of spiritual teachers of the ignorant and superstitious masses.

THE FORMATIVE IDEAS OF RELIGION.

The one and the same truth as a basis of all religions was the wisdom found in the books of Thoth (Hermes Trismegistus) from which books Pythagoras and Plato learned much of their philosophy. The doctrines of the former he affirmed to have been identical with the earliest teachings of the Brahmans, now embodied in the oldest Vedas.

"The name Thoth," says Professor Wilder in "Neo-Platonism and Alchemy," "means college or assembly," and it is not improbable that the books were so named as being the collected oracles, and doctrines of the sacerdotal fraternity of Memphis, Rabbi Wise (says

Wilder) had suggested a similar hypothesis in relation to the Divine utterances recorded in the Hebrew Scriptures. Professor Wilder continues: "But an Indian writer asserts that during the reign of King Kansa, the Yadus, a Sacred Tribe, left India and migrated to the West, carrying the four Vedas with them. There was certainly a great resemblance between the philosophical doctrines and religious customs of the Egyptian and Eastern Buddhists, but whether the Hermetic books and the four Vedas were identical is not known."

Nevertheless, if we seek for the "message of old" with dispassionate mind we shall soon perceive that the ethics of Gautama the Buddha, Plato, Appolonius, Jesus, Ammonius Saccus and his disciples, were all based upon the same mystic philosophy; that all worshiped one God, whether they considered Him as the "Father of humanity who lives in man as man lives in Him," or as the "Incomprehensible Creative Principle"; all led Godlike lives. Ammonius taught that their school (Neo-Platonic) dated from the days of Hermes, who brought his wisdom from India.

We must always remember that it is only through the doctrines of the more ancient philosophies that the religion preached by Jesus may be understood. It is through Pythagoras, Confucius and Plato that we can comprehend the ideas which underlie the term "Father" in the New Testament. Plato's ideal of the Deity, whom he terms the "One Everlasting Invisible God," "the Fashioner and Father of all things" (Timaeus 269 E) is similar to the "Father" of Jesus. It is this Divine Being of whom the Grecian sage says that "He can neither be envious nor the originator of evil, for He can produce nothing but what is good and just."

The doctrine of God being the Universal Mind diffused through all things underlies all ancient philosophies. The Buddhistic tenets, which can never be better comprehended than when studying the Pythagorean philosophy, its faithful reflection, are derived from this

source, as well as the Brahmanical religion and early Christianity.

"To show that the religion founded by Jesus was the natural growth of what had gone before does not diminish its excellence, but only proves that it had a reason for its existence; and that it was legitimate — that is to say, in conformity with the instincts and wants of the heart in a given age." (Renan's "Life of Jesus.")

These ideas were kept alive by the Neo-Platonists down to the time of Hypatia, and with her death they gradually receded, due to the oncoming Dark Ages of ignorance, superstition and falsehood.

THE TRINITY.

In the Book of Hermes, the Divine Pimander, is enunciated in distinct and unequivocal sentences the whole trinitarian dogma as accepted by the Church of to-day.

"The light is me," says Pimander, the Divine Thought. "I am the Nous or intelligence, and I am thy God, and I am far older than the human principle which escapes from the shadow.

"I am the germ of thought, the Resplendent Word. The Son of God.

"Think, that what thus sees and hears in thee is the Verbum of the Master, it is the Thought which is God the Father.

"The celestial ocean, the Ether, which flows from East to West, is the Breath of the Father, the life-giving principle, the Holy Ghost. For they are not all separated and their union is Life."

In the foregoing lies the fierce hatred of some of the early Christians toward these so-called Pagans. The ancient religions and the Neo-Platonists had been laid by them under contribution to perplex the world for thousands of years.

Celsus, the Neo-Platonist and disciple of the school

of Ammonius Saccus, had thrown the Church Fathers into perturbation, and even had arrested for a time the progress of proselytism, by successfully proving that the original and purer forms of the most important dogmas of Christianity were to be found also in the teaching of Plato.

Celsus accused them of accepting the worst superstitions of Paganism and interpolating passages from the books of the Sybils without rightly understanding their meaning. The accusations were so plausible and the facts so patent that for a long time no Christian writer had ventured to accept the challenge.

Ambrosius was the first to take the defense in hand, but his eloquence failed and the only remedy that could be found was to destroy the writings of Celsus.

THE UNPRIESTLY PRIEST.

The dispersion of the Neo-Platonists had become the fondest hope of the Roman Church, and it was finally achieved. The members were scattered by the Bishop of Alexandria and his nephew Cyril; the latter, the murderer of the young and learned Hypatia, and with her death there remained no possibility for the Neo-Platonists to continue their school at Alexandria. She was pounded to jelly under the blows of Peter the Reader, her body cut to pieces and otherwise cruelly maltreated, and finally cast into the fire by order of Bishop Cyril, who was later canonized as St. Cyril.

THE MESSAGE LOST.

The question will naturally arise, "If these ancient civilizations amounted to so much, and if these ancient philosophers ever had a real message to humanity about the nature of man, how does it happen that all has been lost?"

Civilizations are like individuals. They grow and they pass away. One may waste his opportunities as

an individual in dissipation, or he may neglect to improve the opportunity to inform the mind, to transform the heart, and so come to old age with bitterness and doubt, bequeathing no legacy of any value to posterity. Or, old age may be the land of promise, with the crowning glory reflected from a well-spent life, founded upon brotherly love, that comes from doing right according to one's own reason and conscience. The legacy of such a life may reveal the "Jewel in the Lotus" to the listening ear and faithful breast.

So, too, civilizations made up of individuals may refuse to travel the road that leads to complete development, and by selfishness and greed reach seeming prosperity only to waste away and die without having grasped the privilege of every race, viz.: to receive and pass on to posterity a message of truth, in fact and demonstration, of the real nature of man and his power over his natural and his spiritual body in strict accord with St. Paul's declaration.

Thus it is, the ancients had a creditable civilization as indicated by art, architecture, philosophy, and literature, and some of these we may trace as remnants but much seems lost beyond recovery. All around us the same problems that confronted the ancients are awaiting solution. They concern the unseen no less than the visible universe; the spiritual no less than the material existence.

The philosophers of old, "those who knew," tried to indicate that man may become a co-worker with both Nature and Divinity on these higher planes if he will. He may sit in the Councils of Destiny and help to shape the progress of his race; or he may crawl like a worm and be trodden under foot till, through misery and pain, he struggles to the light.

But few in past ages were "duly and truly prepared, worthy, and well qualified" by development along nature's constructive lines to take up the Great Work. These few have preserved the message from cowans; they have transmitted unimpaired through the ages the

valuable tenets which will some day make man free; and to the extent that he frees himself from all bondage, and develops in an equal degree his spiritual faculties as compared to the physical powers, he becomes a Freemason — a Master Builder.

THE MESSAGE REGAINED.

To regain the message of ancient Masonry is the problem of every civilization, and it is indissolubly interwoven with the destiny of each individual, and with the universal evolution of the human race. We are the heirs of all the ages. Our personal responsibility concerns the promise and potency of all future time.

We inherit the past,
We create the future.

Therefore the ever present Now, is a transition period. This period needs informing. It needs guidance. To inform and to guide along lines of equity, justice, and right, will lay the foundation for a grander civilization that will secure social order, because it will be an organization of individuals actuated by a desire to do right under the Light furnished by untrammeled reason and conscience, thus shall Justice be Universal and want and misery unknown.

Man's individual inheritance is a deeper knowledge of the nature of his own Soul. To claim it he must seek it of "his own free will and accord."

"To ask, to seek, to (give the right) knock and it shall be opened unto you" is sense, not nonsense. All of which is the Message of Ancient Masonry; but as much ours as we care to make it.

Tennyson beautifully crystallizes the thought enlarged upon in this essay. He says:

Yet I doubt not through the ages one
  Increasing purpose runs,
And the thoughts of men are widened
  With the process of the Suns.

In old India the purpose was alluded to in "the builders and destroyers." In the science of ethics it is becoming known as "the constructive and destructive processes of nature."

This essay simply points to a few lines of evidence that, through a succession of ages, the Light of Knowledge has been kept burning until "future generations" should again find the designs on the "trestle board."

What to-day, are the signs on the "trestle board"?

Good men and true find themselves possessed of a broader knowledge than their theologies willingly permit them to use; therefore creeds are going to pieces. People are rushing to Christian Science and all forms of New Thought in a vain effort to satisfy a legitimate demand of the Soul. Journals of Mysticism and Occultism are widely proclaiming real knowledge for sale at bargain prices. Fads and fancies; leaders and revealers; in fact, everything to bewilder.

Read Sir Oliver Lodge's "Life and Matter" and the "New Knowledge," by Professor Duncan, of Washington Jefferson University, to gain a fair insight into the rapid strides being made along scientific lines. Then consider that, in the whole teaching of Masonry, there is not a single false principle of ethics; and that the Master Mason has nothing to unlearn, no fetters to break, and you will perhaps discover that the time is at hand when the coöperation of Science with Masonry is necessary to checkmate the secret and well understood effort now being made to gain control of and to subvert the original purpose of our dearly won freedom.

To hold the balance of power it is only requisite to have a million upright men; clear-headed and unselfish enough to desire no fee or reward, and therefore able to detect deceit and imposition; men who know the real issues and whose love for humanity is such that they will forever strive for the freedom of all — for that freedom which grants to no one dominion over the reason and conscience of another in any walk of life.

All of this is possible, for once again the circle has

rolled around to the parting of the ways. Once again the "designs" are plainly to be seen and the time of "labor" is at hand.

As Tyndall says: "The time is at hand to plant the tree of knowledge beside the tree of superstition and hope that its roots will be strong enough to drain away the sap and thus let the superstitions wither."

MASONRY AND THE HIGHER EVOLUTION OF MAN [1]

IT is not possible, neither is it necessary, for the elucidation of our thesis, to trace back the origin of Freemasonry link by link along historical lines to the point of its beginning.

THE ROMAN COLLEGE OF ARTIFICERS.

Dr. Oliver writes fascinatingly of the organization of Freemasonry, as we now have it, in the time of the building of King Solomon's temple, 1012 B. C.

"It is true, it is difficult to find evidence that traces Masonry, as now organized beyond the Building Corporations of the Middle Ages, which, at first, were architectural brotherhoods, distinguished by signs, words, and fraternal ties; and while these have not been essentially changed, the symbols and legends have been developed and extended, while the association has undergone a transformation from an operative art to a speculative theory.

"But even these organizations must have had an antitype from which they derived their peculiar character. This may have been the Roman College of Artificers of Numa. Some authorities say we need go back no further, for here is the beginning, and there is good authority (Krouse, Heldmann, etc.) for the outward identity traced between the Roman Colleges of Artificers and Freemasonry of to-day.

"Numa, the second king of Rome (715 B. C.) in order to harmonize the various nationalities of his kingdom, established one common religion, and divided the citi-

[1] *The New Age*, June, 1907.

zens into curias and tribes; each composed of Romans, Sabines, and other nationalities.

"The artisans were also united into different guilds or corporations, under the name "Collegia" or colleges, each composed of its own particular craftsmen, each having its own regulations, both secular and religious. These guilds grew in number and influence and were abolished in 80 B. C. because their political influence was inimical to a jealous senate. They were revived later, and outlived the decline of the Roman empire.

"These colleges could not consist of less than three members. Each was presided over by a chief. The officers were stationed in three different places. They had a special officer to conduct the religious part of their ceremonies. Their members were divided into three classes, Seniores or "elders," the chief men of the trade; journeymen and apprentices.

"The place of meeting of these colleges was in some way connected with a temple. The deity to whom such temple was consecrated was worshiped by the members, and became the patron god of their art. When the Christian religion began to exert an influence, one of the Christian saints was adopted as patron in the modern guild.

"Their meetings were secret; they initiated neophytes; they had a fund for the benefit of indigent members, and for the relief of destitute (brothers or members) strangers belonging to the same society. They had a constitution and enacted laws for their own government. They had just and lawful colleges; and 'collegia illicita' or clandestine colleges. They made a symbolic use of the implements of their art or profession." [2] This was natural, because all the ancient religions were almost entirely symbolic.

[2] "Encyclopædia of Freemasonry," Mackey.

THE TRUE ANCIENT MYSTERIES.

That the profound philosophy and science locked up in the symbolism of Freemasonry may have come down to us through the Roman College of Architects is possible. The study of this symbolism, elucidating as it does the nature and destiny of man, carries us back into the true Ancient Mysteries, and to the cradle of humanity in the East, from whence came wise men.

There is a coördination of the teaching when each symbol is studied that would make of some of the artisans of the guild profound philosophers, and of this there is not the least evidence. Moreover, there is too much agreement in the teaching of the philosophers of old like Pythagoras, Ammonius, Plotinus, etc., for the impartial student, the seeker after the real truth, to avoid the conclusion that the masters of old were working according to definite designs on the trestle-board.

It might be profitable and interesting to see if we can discern any of these designs, and if so, to determine whether or not we, as individuals, are "at labor" or "at refreshment."

WHAT DOES FREEMASONRY MEAN TO YOU?

Freemasonry means something different to each individual according to that phase of it which made the deepest impression during his initiation. To one the fraternal fellowship of the teaching seems most pronounced; to others, the ceremonies, the symbols, the dramatic incidents, etc., appeal with greater or with less force. To another, the recognition of the rights, freedom, and utility of all religions strikes a responsive chord, and he feels that here he can begin to take account of creeds and dogmas, while relying on the eternal verities of his own interpretation of God, his intuitive conviction of a conscious existence independent of his wonderfully mysterious but mortal physical body; and his confidence in brotherly sympathy in the great work

of solving some of the problems of his individual nature and individual destiny.

"LIGHT" AND "THE PLACE OF DARKNESS."

"From the dawn of civilization to the present moment, two active and opposing forces have been engaged in deadly conflict over the destiny of human intelligence.

"One of these has been the unfaltering, courageous and consistent champion of individual life, individual liberty, and individual happiness. The other has, with equal consistency and persistency, sought to dominate and control the life, intelligence, and conscience of the individual and subject him to individual bondage and servitude.

"The one has dignified and emphasized the individual intelligence, and appreciated its value both to itself and to society. The other has persistently ignored the great fundamental fact in Nature, that the individual in his own right, as such, is invested with certain indefeasible attributes and certain inalienable rights, privileges, and benefits which must be respected."[3]

TWO FORCES AT WORK NOW.

These two forces have manifested their power through isolated individuals no less than through the organized institutions incident to man's activity in his civilizations.

That institution which exists for the benefit of man's higher evolution, for his well-being in all his capacities, and for the enlightenment of society belongs upon one side.

That institution which exists solely for its own self as an organized body, be it what it may, and seeks to maintain itself without regard to the largest measure of individual liberty and enlightenment, belongs upon the other side.

[3] "The Great Psychological Crime."

God, or Nature, has drawn the dividing line.

Upon the one side stands an institution that has forever given Light to all its votaries.

Upon the other side stands the institution that champions ignorance, and fear, and that dominates and controls.

That institution which exists to promote the higher evolution of man, through teaching self-reliance, and basing all action upon individual reason and conscience, appeals to the sense of right and justice inherent in each human heart; it will also encourage a broad and liberal education, will encourage judgment based on knowledge and individual experience, and will champion individual will as the master of the temple within, and give to the world Free Men.

That institution which persistently seeks to unite church and State, in spite of the pride and indolence in the clergy [4] which says, "If the formulas of modern science contradict the science of Catholic dogma, it is the former that must be altered, not the latter"; [5] which demands subjection and obedience in the individual through the power of superstition and fear; will give to the world those whose convictions and conscience are ruled by others — and this is spiritual tyranny.

FAITH.

Each individual must work out his own salvation, not in fear and trembling, but with the head clear, and the mind open to truth from whatever source it may come. Each individual has within his own soul the criterion of truth in his Faith, in his Hope, and in his Charity.

Faith is said to be "the substance of things hoped for" and "the evidence of things not seen," but is it not something of a conviction that certain things agreeing with reason, are or must be true, when conscience

[4] "The Parochial School," by Father Crowley.

[5] Bishop of Newport quoted by Sir Oliver Lodge in "Life and Matter."

also approves them as good? When these elements work together, it is well to pause; to consider; to accept and act, or to reject until more knowledge shall illume the way.

THE LAMB SKIN.

You had faith that when you received the lamb skin as a badge of a Mason, that it was an emblem of innocence; ancient and more honorable than any other order that could be conferred upon you — by any dignitary, no matter how high — but this was simply your so-called faith in the statement and the acquiescence of the brethren of the lodge.

But suppose you took the statements as a topic for study and found that the lamb or ram was a very old symbol, and that it had several meanings, according to the aspect of its use or application. That, for instance, it meant "primordial space" or the "great deep" (khnoom); that it also means "the hidden or supreme spirit" (ammon); and that in Sanscrit one of its synonyms is "Aja," meaning "no birth, the self-existent, eternal, self-sufficient cause of all." Suppose you found these ideas connected with the use of the lamb as a symbol, would you not begin to think that perhaps there is a deep meaning in the symbol?

If we knew something of the nature of the individual intelligence, and could determine some of its powers and capacities, we would be on the straight and narrow path, that leads to a knowledge of "the hidden or supreme spirit"; in time the "great deep" would disclose some of its secrets, in proportion as we developed skill in the use of our faculties and put them in use for the benefit of man, and thus displayed the true Masonic spirit. This would mean a growth that would disclose the complete meaning of the honor involved in the lamb-skin symbol.

THE MASTER MAN.

Now if, through man, forces have been at work to uplift him, to sensitize his conscience, to illumine his reason, in order to expand his area of consciousness, would it not mean that some men have seen the designs on the trestle-board and by working along the line of least resistance, have reached a plane somewhat beyond that of the ordinary. Our intuitive convictions do not say us — Nay!

For we are taught to use our tools . . . for "the noble and glorious purpose of fitting our minds as living stones for that spiritual building, that house not made with hands . . ."

Just as in the lamb skin there is a deeper meaning, so too, in this there is a profound significance.

Another phase of the problem is beautifully expressed by Browning, when he says:

> "Man is not man as yet,
> Nor shall I deem his object served, his end
> Attained, his genuine strength put fairly forth,
> While only here and there a star dispels
> The darkness; here and there a towering mind
> O'erlooks its prostrate fellows;
>
> When all mankind alike is perfected,
> Equal in full-blown powers — then, not until then,
> I say, begins man's general infancy.
> Such men are even now upon the earth
> Serene amid the half-formed creatures 'round."

REAL KNOWLEDGE.

The problems have been worked out by means of the "seven sacred sciences," and for the one who really wants to know, the way is open.

But what does it mean — to know?

The answer is — to experience.

Real knowledge comes as we put into practice those things which we apprehend and comprehend. Apprehension comes from attention and study of the details

of a proposition. Comprehension involves the working out of relations and the putting into practice; the result is a complete understanding of the subject at hand.

This means a growth — an evolution, a continuous process. The deeper the question, the more true is this fact.

IMMORTALITY.

"If a man die, shall he live again?" is the dominant question that has come down to us, side by side with the two contending forces. The one force aiding the evolution of the individual; the other, controlling that evolution.

This is not a strange question to consider in a Masonic meeting, our teachings are full of references to it, and it is involved in the higher evolution of man.

You say, but this is a mystery, no one knows and no one can know anything about it.

This is equivalent to saying that you know all that has been acquired by anyone on this subject in the past, and that you also know all that may be known about it in the future.

It is a mystery, truly. But the whole of human life is a mystery. Every gain in knowledge from the cradle to the grave is an initiation into one mystery after another; and every experience is a revelation from the hitherto unknown and mystic realm.

In youth hope is led by desire, and we are all eagerness and expectation for what the future may disclose. Contact with the world, and with those who "preach but do not practice," shatters our idols. We see those who "believe," but who act as if this were the only existence, and life but a bargain counter, where it is rush and grab, push and shove, cheat and deceive, for a paltry gain in tainted gold. So the land of promise fades from view. And so Goethe says:

> Our aspirations, our soul's genuine life
> Grow torpid in the din of earthly strife.

The student is bewildered; he wants really to know. He does not discern where or how to begin. Lucky is he, indeed, if he can keep clear of the mystifiers who barter and sell a lot of truck supposed by their dupes to be the real thing.

A trial soon teaches the discriminating mind that real knowledge can only be acquired through conscious experience; a wise self-control is a prime requisite, and this means some self-denial and suffering.

THE ROUGH AND RUGGED ROAD.

The royal road to the higher evolution of the individual intelligence lies in the direction of self-conquest. To evade or violate "that standard of right by which we are enabled to render to every man his just dues without distinction" is moral suicide.

Wrecks on the sea of life, innumerable, show us that nature has laid down the law and it is no use to try to "cheat, wrong, or defraud" her at any point. For sooner or later, conscience, which is the recognition of our obligation to live up to our ideals, comes in to show us our errors and to admonish us that "morality, rectitude of life, and the circumscribing of our desires," are our moral, ethical and spiritual gauges.

In every age we have had clandestine teachings to bewilder the seeker after truth in his journey over the rough and rugged road that leads to the garden of the gods.

DULY AND TRULY PREPARED.

Every great nation has had its mysteries of initiation. In Greece, in Persia, in Chaldea, in Egypt, in India, a science and a philosophy are concealed in the teachings of the sages of old; it was only imparted to the candidate who was worthy, and well qualified to receive the initiation and the teachings.

In these ancient mysteries originated all mythologies and all religious symbolism and ceremonies, even the

fast and feast days; and in them are preserved the ancient theology from which fragments have come down to us in various creeds and sects.

THE DIVINE RIGHT OF KINGS.

In the Golden Age of India, the king or ruler of the people was a High Priest of the Mysteries, not because of so-called royal birth or succession, but because of that divine birthright of knowledge and power. Herein is the origin of the "Divine right of the kings," and as originally applied, it operated for the welfare of the people. But the greed for temporal power in the breasts of few designing priests soon led to confusion and degeneration, then came oppression. These selfish priests became kings by the power of might, they were refused initiation, and so they schemed to destroy and to degrade the mysteries. The real lodge quietly withdrew; clandestine mysteries took their place; they were corrupt, and never had the real secret, but they cheated mankind out of the chance to contact the real lodge except as he solved the preparatory work for himself and took the "kingdom of heaven by violence."

"I AM I."

We have said conscious experience is one of the necessary steps to a real knowledge of the higher evolution of man in the solution of such a problem as conscious existence beyond the change called death.

This was one of the problems in the greater mysteries of old. Let us see what we now know about the elements of the problem.

In our conscious experience in life man knows himself as himself. That is to say, he never confuses his self identity with another one. There is from the time he remembers anything about himself all through life a continuity of this self-identity. "I am," and I know that "I am I."

Even in dreams this continues with us as a conscious experience. In the trance state, due to various neurotic conditions, there is no break in the experience.

Does it do violence to one's knowledge and intuition to predicate that the death of the physical body does not annul that which is foreshadowed as conscious existence on other planes than the physical?

I am not trying to solve the problem of conscious existence after death. I am only showing that it is a problem that can be formulated, and one that is being forced to the front by the researches of some of the foremost thinkers of our time.

It is passing strange, too, that these thinkers are all in the scientific world; and none, who take such advanced ground, are theologians.

BOOKS TO READ.

Some scientific inquirers will gain much information from a careful study of Professor Ladd's (Yale College) work on "Psychology." This may be supplemented by a careful perusal of Professor Duncan's (Washington Jefferson University) "New Knowledge," and Sir Oliver Lodge's (University of Birmingham) "Life and Matter."

Scientist and non-scientist alike may find much to conform their intuitive convictions in a careful reading of "The Harmonics of Evolution" and "The Great Psychological Crime." Every Master Mason should read the fourth chapter in "The Great Work" to discover the original plan and purpose of Freemasonry. A thoughtful reading of the whole volume will help the real student to better formulate his own ideas of Masonry, and to determine his own position with regard to our "ancient and honorable order."

THE GREATER AND THE LESSER MYSTERIES.

To come back to our problem again, and consulting our individual conscious experience, we observe that

it includes the outward visible things of sense and time; and the inner and invisible realm or world of ideas.

All experience in life brings into the objective field some phase of the inner realm. This unknown mystic realm was denominated the Underworld, in ancient initiations, it was first dramatically represented, and the student was taught to coördinate the varied experiences of life with the potencies of the Underworld.

As Byron says:

> Between two worlds life hovers like a star
> Twixt night and morn on the horizon's verge.

There were always the lesser and the greater mysteries. The candidate, in the lesser mysteries, was instructed so that he became duly and truly prepared, and proved his worthiness by adjusting his life to his own highest and best ideals; his ability to exercise an intelligent self-control demonstrated that he was well qualified to safeguard himself from the attacks of psychic or other forces sure to obstruct his path. Thus a real initiation was in progress all of the time, and failure to meet each unexpected test barred the candidate from further progress.

In the school of Pythagoras many remained in the first degree; and when weary of waiting they passed out of the school, a white stone was erected to their memory.

"NO MAN SHALL BE REGARDED FOR HIS WORLDLY WEALTH OR HONOR."

Candidates for the greater mysteries became dead to the world, only to become servants to the great orphan — humanity. They deposited all their worldly goods with the community of initiates; if they failed and went forth to the world again, they were given twice the amount of their original deposit. The Masonic tradition "that no man shall be regarded for his worldly wealth or honor" had here its origin.

The power of such a community is tremendous. Safe and beneficial when devoted to real helpfulness to liberate mankind and put him in possession of his own capacities and powers; but dangerous and deadly when wielded by the selfish or the designing. The Catholic Hierarchy is modeled on this latter plan and is one source of its power.

ANCIENT LANDMARKS.

Modern Masonry has preserved these ancient landmarks and traditions. The philosophy has become obscured and the key to unlock its mysteries has long since disappeared. All of the Blue Lodge degrees pertain to what was originally termed "the Lesser Mysteries." They contain vague hints of the "Great Initiation."

What is this "Great Initiation"?[6]

This is a question difficult to answer, because it will likely be misunderstood or disbelieved.

Perhaps it would be better to defer the answer until those interested could study and reflect on the teachings in the books already alluded to. It may suffice here to say that the aim of real initiation is to first make one Master over himself. Then Master over the finer forces of life. This Grand Mastership is obtained through a knowledge, first, of the faculties, capacities, and powers of the Individual Intelligence; second, a knowledge of the nature of the finer forces.

THE HIGHER EVOLUTION.

Therefore, initiation means the exercise and the growth of the kingly powers of the human soul. That is to say, its higher evolution.

[6] See Chap. IV, "The Great Work," published by Indo-American Book Co., Chicago.

ALBERT PIKE AS MASTER OF WISDOM[1]

UPON this occasion I feel it my first duty to express, to the Brethren in the Valley of Wheeling, my appreciation of the honor conferred upon me in giving to me this opportunity to publicly acknowledge my debt to the genius and wisdom of Albert Pike.

If we take the idea of "one increasing purpose running through all the ages" as a subject for study and verification, we shall sooner or later discover the golden thread that will enable us to unravel the warp and the woof of those intellectual tapestries which have been woven into various designs, catalogued as science, philosophy and religion.

Clear conceptions as to the range and application of these terms have not always been a part of the working tools of those who have had most to do with instructing the growing intelligence of the race. The confusion existing in the use of the term, science, philosophy and religion, was woefully apparent at the beginning of our era. Had no confusion existed, the Fathers of the Church would not have quarreled for over three centuries as to the interpretation of the Doctrine of the Trinity. That momentous discussion was a political and not a religious one, made so by those Church Fathers whose ambitions were greater than their sense of justice; it was finally settled after first the Greek and then the Egyptian wing of the Church held the ascendency. Settled by Constantine with his soldiers without the meeting place, and it caused a division between the Greek and the Roman Catholic Churches, unhealed to this day.

[1] Oration at the Pike Centennial Anniversary, Wheeling, W. Va., December 29, 1909.

If no confusion had existed, and continued to exist after the Council of Nice in 325 A. D., the Church of Rome would not have needed to invent the crucifix in the seventh century, because they lacked the true meaning of the Cross. Neither would they have waited until 1854 before making the Doctrine of the Immaculate Conception a dogma. The confusion was so great, and the designing Priests so entrenched, that the few Initiates, the few Masters of Wisdom among the Church Fathers, were unable to "pass on" the real and understandable interpretation of the birth, life and mission of our Brother Jesus, who was an initiate.

The early Christians were a secret order. They spoke in parables and allegories to those who were not initiated, and Jesus, the Master, gave them their instruction in secret and in a mystery; Jesus said: "My doctrine is not mine, but His that sent me."

St. Augustine, a Church Father, is authority for the statement: "What is now called the Christian Religion, has existed among the Ancients and was not absent from the beginning of the human race until Christ came in the flesh, from which time, the true religion which existed already, began to be called Christian."

It would be easy for any one or all of you to find the evidence to support this statement. Our Brother Albert Pike has pointed out the line of investigation and you will find it beautifully clear in that great book of his, "Morals and Dogma of the Ancient and Accepted Scottish Rite." This evidence is also to be found in cave temples, on monuments, and in glyph and symbol widely scattered over the face of Mother Earth. Man has done much for man, and enduring monuments attest the efforts made in the past to aid the less informed by inspiring those "worthy and well qualified" to instruct the ignorant, that all might sooner or later come into their birthright; into the desire and into the ability to live according to one's standard of equity, justice and right.

The greatest service one can render the world is to aid the evolution of humanity; by fostering these high ideals in one's own life, as the best way to help others in their journey along the mystic highway.

From the fiery opal of the sunrise on the cradle of the human race in the Far East, to the cloudy amethyst of the present intellectual horizon, the discerning mind can see one aspect of the "increasing purpose running through the ages," as that of secret teachings preserved in traditions, rites, and symbols. Deeper research will disclose the fact that this "Secret Doctrine" has been the inspiration of all religions of all ages.

Even the exoteric side of religions shows this to be the fact.

Had Rawlinson been a Mason, and a careful student along the lines so masterfully worked by Albert Pike, he could have cleared up many points for the benefit of those who acknowledge his authority.

Rawlinson pursued the scientific method in his researches. He analyzed — separated — the material coming to his attention to ascertain the facts. Science is a method of study and research to acquire knowledge. To stop at this point is to invite confusion from incorrect conclusions. A second step is necessary, requiring all the acumen of the scientist, in the ability to check the facts disclosed, and in addition, the mind of a philosopher, a real lover of wisdom, for that is what the word means. Now the method of philosophy is the exact opposite of the method of science. Science tears down. Philosophy re-builds. The philosopher studies facts and their relations in order to ascertain the underlying laws.

A deep and wide knowledge is required of the one who would pursue the philosophical method in order to find the hidden wisdom of the marvelous discoveries of science. He who attempts it in any one of its many departments, must indeed be "duly and truly prepared worthy and well qualified," for at this point he becomes an interpreter, a teacher, and is on the road to master-

ship, if the department selected is ethical and provided the interpreter lives the life to know the doctrine.

Albert Pike was, in the best sense, a philosopher, his work was constructive, because his great talents fitted him to disclose the points of agreement in the teachings of the philosophers of old as well as the religions of the ancients. He sought for the points of agreement because he knew that back of all was a secret doctrine, which is as old as man.

We may curiously trace the ramifications of this idea in many ways, by the study of single words, a symbol, or by tracing back some of the present-day religious ceremonies. Let us follow the method of Albert Pike which led him onward and ever onward, searching for corroborative detail to elucidate the designs on the great trestle board of nature, as an aid to an army of courageous Masonic warriors whose mission is to use the intellectual forces to liberate the chains that enslave so many of our fellow-beings.

Down through the ages two forces have been engaged in a deadly conflict, a conflict that concerns all the past, a conflict that inthralls the present with evil forebodings and which bodes no good to the future with its myriads of yet to be full grown and responsible citizens.

The one force finds to-day its nucleus for a universal, undogmatic, and unfettered manifestation in our grand Masonic, world-wide institution.

The other force finds its field of operation in an organized body that seeks to maintain itself without regard to the largest measure of individual liberty and enlightenment.

Upon one side stands an institution that has "from time immemorial and through a succession of ages" given LIGHT to all its votaries.

Upon the other side is entrenched an organization that champions ignorance, superstition and fear, and that dominates and controls the reason and conscience of its communicants.

Now what has this to do with the method of study which we have alluded to as that advocated by Albert Pike — simply an illustration of the fact, that we cannot understand things if we examine them only at the point where we meet them. We must go back, to antecedent causes and when that method is followed we are in possession of a knowledge of the facts involved, and by understanding their relation, we can institute that comparison of ideas which is the first step in the final judgment of the case.

As a student of the deeper things in Masonry, our esteemed brother, whose memory we cherish at all times and honor on such special occasions as this, followed the clews of the Secret Doctrine, already alluded to; and amplified certain parts of it because of their direct bearing upon the teachings of Masonry. So we find him referring to the earliest records known to man, namely the Vedas of the Hindus, he has shown that as soon as the Brahmin priests began to prostitute their office to selfish ends, the Masters of Wisdom in those far-distant times formed a voluntary association of individuals and taught in the mysteries a pure monotheism, the brotherhood of man, and a mathematics of ethics that led some few who had the qualifications, to a direct personal experience of the conscious self-identity of the individual intelligence independent of the physical body.

These are fundamental teachings in Masonry to-day; by direct inspiration from the Mysteries, they were given in parables and allegory to the Chaldeans, Persians, Babylonians and all other ancient peoples and found a resting place in the Kabalah of the Hebrews; a secret teaching from which Judaism is a branch. Directly related to the Kabalah is the institution we have the honor to represent as Masons.

There is ample evidence in the pages of that monumental work "Morals and Dogma of the Ancient and Accepted Scottish Rite" that Albert Pike knew whereof he has written on the Kabalah, for he makes over sixty

references to it, scattered through the book, covering, in many instances, several pages for each reference.

The word Kabalah means "to receive"; it refers to a secret teaching of the Ancient Mysteries given to the Hebrews to recall to memory older traditions of the more ancient Secret Doctrine. It is symbolic in its method, and by it we are able to discover a concealed reading of the Books of Moses in our Bible that harmonizes its allegories, and there is unfolded a logical doctrine connecting our teachings in the Great Light with those of all other ancient teachings, as all were derived from the same source.

The Kabalah taught the doctrine of the Unity of God; in the eyes of the Kabalist, all men are brothers, and their relative ignorance is to him, but a reason for instructing them. As each letter of the Hebrew alphabet has a numerical value, certain rules were formulated by which the combination of numbers stood for certain Hebrew words, and words of the same numerical value were used as synonyms. Concealed meanings were thus conveyed to those who knew the rules of the various combinations.

If I may be permitted to digress from the interesting subject of the Kabalah, which you may study for yourselves in Ginsberg's "Essay on the Kabalah," as a starting point, I would like to allude to the symbolism of the number seven, not because it is directly related to the Kabalah, but because it further illustrates the value of that deeper study so ably done by Albert Pike and so generously distributed to his less informed brethren in his books and writings.

The sacred number seven figures in every ancient religion, because at their foundation was an accurate conception of the underlying principles of Science, Philosophy and Religion. The sages and masters of Wisdom of old, did not invent the septenary division; they found the natural seven-fold division in their study of light and sound, and wisely followed the divine plan as soon as they recognized it. You may study in many

ways, the sacred number Seven, in the seven altars of Mithras, the seven spheres, the seven sacred sciences, the seven planets or the seven seals of the Book of Revelations.

This is not all as fanciful as some writers make it appear; go deep enough and the pure gold of true conceptions will reward your search. For, be it known that there is a law of septiform periodicity whose operations may be seen in the completion by weeks of the phenomena of birth, growth and maturity. It even dominates the very constitution of matter; arrange the chemical elements according to their atomic weights and they will form a continuous series of groups of seven. This is known in Chemistry as Mendeleef's law of septiform periodicity, the discovery of which enabled him to correct the atomic weight of the elements, to discern new properties of old elements, and last but not least, to bring to light the newer elements.

Albert Pike advocated, and was the exponent of the deeper study of Masonry. No labor was too great, no research too arduous. His goal was to show, unmistakably the honorable lineage of Freemasonry; his purpose to demonstrate its need as the friend and helper of the great Orphan — humanity.

I have briefly sketched a few data bearing upon my subject and have endeavored to show that wisdom implies knowledge, knowledge implies understanding, and therefore wisdom includes the powers of discernment and discrimination, in the formation of correct conclusions. The ability to exercise these powers in the lofty conceptions of those Masters of Wisdom like Plato, Pythagoras, Ammonius Saccus, Basilides, Confucius, Philo, Zoroaster, and a host of others, whose writings Albert Pike thoroughly understood, qualifies him, who interprets their message in terms that will serve the cause of humanity, for Mastership in Wisdom.

Albert Pike labored to elucidate conflicting views, to show the purpose running through all time, and so he

endeavored to supplant ignorance by knowledge, fear by self-reliance and superstition by Wisdom.

Plato has said:

"He who knows not the common things of life is a brute among men. He who knows only the common things of life is a man among brutes. But he who knows all that can be learned by diligent inquiry is a god among men." And this is the sentiment I hold and would leave with you in this, my tribute to Albert Pike, who deserves the appellation "Master of Wisdom" as the crown jewel in a diadem of good works.

THE CINCINNATI MASONIC STUDY SCHOOL [1]

I

A LONG-TALKED-OF class for the study of Masonry has just been launched in Cincinnati.

Coöperation often solves problems and enables us to accomplish things impossible to the individuals. Just as hydrogen, the most explosive of gases, and oxygen, the supporter of combustion, show entirely different capacities and powers when combined. The combination in the proportion of two of hydrogen to one of oxygen, contrary to reasoning from cause to effect, will quench fire, instead of supporting it and adding to it destruction by explosions. So too, an association of individuals for the purpose of coming to a better understanding to a common cause, will disclose capacities not dreamed of when contemplating the efforts of a single individual.

As Brother Pitts, in the January (1910) issue of *The American Freemason,* says: "The way to begin the study of Masonry is to begin." The demand for a study class has been very much stimulated by a course of lectures, one every month during the winter season (1909-1910), under the auspices of the Hamilton County Masonic Library Association. The demand for books has materially increased, and on account of much that is superficial in Masonic literature, those who are new to Masonic research have felt the need of the study class. We have not formed an organization, but what may best be called a voluntary association of Masons, seeking a deeper knowledge of Masonic symbolism and

[1] *American Free Mason,* 1910.

philosophy. We have adopted a very simple constitution and by-laws, identical with the one used by the Fargo, North Dakota, Masonic Study School which started on its career October 23, 1908. So our constitution reads as follows:

CONSTITUTION AND BY-LAWS, AND INITIATORY REQUIREMENTS OF THE MASONIC STUDY SCHOOL, CINCINNATI, OHIO.

(Formed February 2, 1910.)

1. The name of the organization shall be the Masonic Study School.

2. The objects of this organization shall be: First, the study of Freemasonry in its moral, philosophical, fraternal, historical, social, religious and other aspects, the better to understand its purposes and teachings and apply them in the daily life of each individual member, so far as he accepts them to be true. Second, to provide a recognized means for the discussion and exchange of ideas suggested by the study.

3. Any Master Mason may be eligible to membership as provided in Article X.

4. The officers of this organization shall be chairman, secretary and reader. Each member of the organization shall succeed to the office of chairman in the alphabetical order of his surname, except in the event of his being secretary or reader, when the succession shall fall to the next in order. He shall perform the duties of his office from the beginning of one meeting to the next succeeding meeting and shall never immediately succeed himself. In the event of his absence, the next in alphabetical order shall become chairman. The secretary and reader shall succeed to their offices in like manner, except that they shall serve for the term of three calendar months. In the event of the absence of either, the chairman shall appoint in alphabetical order, thereby exemplifying the Masonic doctrine of equality in honors and privileges.

5. The chairman shall appoint committees, preside and perform the usual duties of a presiding officer.

The secretary shall keep all records required and rolls of membership, and conduct all correspondence.

The reader shall read the papers of those not present or of other who, for any reason, are disinclined to read their own papers. He shall, by direction of the chairman, give due notice to those who are to prepare papers or to lecture before the organization.

6. Meetings shall be held in the Hamilton County Masonic Library rooms, in the Masonic Temple, two times a month, or at such other time and place as may be agreed. No meeting is to be prolonged more than one hour except by unanimous vote.

7. Quorum — Three shall constitute.

All motions shall be decided by a majority — all present voting.

8. Amendments to these articles may be made at any regular meeting by a majority vote of those present, provided one week has intervened since the first reading of such proposed amendment and the vote thereon.

9. There shall be no dues, fees nor assessments for any purpose.

10. The following questions shall comprise initiation to this organization, and the answers thereto approved by those present at any regular meeting.

The questions and answers shall be promptly returned to the initiate in every case, and without record in writing being made of them.

QUESTIONS.

1. What is Masonry?
2. What is Morality?
3. What constitutes a true Mason?
4. What do you understand by Friendship? 5. By Patience? 6. By Temperance? 7. By Fortitude? 8. What do you understand by Masonic Charity?

9. Of what are you in search that you would hope or expect to receive from this organization?

10. What use do you expect to make of the knowledge you may obtain?

11. In the event you decide to become an active member of this organization, are you ready and willing to enter with the same mutual consideration, confidence, and good will, and with the same desire to do your part which now exists among all members?

12. If you decide to become a member, are you willing and able to embody the discoveries you may make in Masonry, in your daily life, so far as you shall accept them to be true builders of constructive human character?

Signed.....

NOTICE. Upon your answers to the foregoing questions depends your reception into the Masonic Study School.

Your admittance to the Order will not depend so much upon the correctness of your answers, as upon the interest and sincerity displayed.

Make your answers definitions, rather than essays.

This paper and your answers will be returned to you without a record having been made of them.

You may take all the time you wish to answer these questions, and when ready, hand them to a member of the Masonic Study School, to be presented and read at a regular meeting "as all brothers and fellows have done before."

As there were but two of us to discuss the matter and to make a beginning, we did so in the spirit of "where two or three are gathered in My name," etc. And the list of questions, which are the initiatory requirements of the Study School, were answered in writing, by each one of us; one student sending his answers to the other, because there were but two of us to start the work, and we wanted to preserve the Masonic spirit through the same experience in gaining admission to the Study School.

We began our studies by reading a certain number of pages in Brother J. D. Buck's "Mystic Masonry" which was of course, a lesson upon which a week or two of thought had been spent by the members before coming to the class meeting. For each succeeding lesson two members of the Study School were assigned to prepare ten questions each, upon the subject-matter of the lesson. The discussion will be confined within these limits. The chairman for the evening will endeavor to present a leading thought gleaned from the lesson for that particular time. This will make three people taking part in a definite way, and to close the meeting, one other member will be selected to present a leading thought as the result of the discussion.

We began our reading with the title page, which reads as follows: "Mystic Masonry, or the Symbols of Freemasonry, and the Greater Mysteries of Antiquity."

The very first question came at this point, and someone asked: "What are the Greater Mysteries of Antiquity?" The summing up of the discussion, herewith presented, can in no way convey to the reader the intense interest we all felt as our talk progressed. The many subsidiary questions and the little touches of "give and take" in our mild-mannered argument only served to show us all that we were trying to find out all the points of agreement first, and that our main effort was directed to telling what we meant by the words and phrases we used. Thus the points of difference were illuminated, and the satisfaction to us all came from the knowledge that we were comparing views; not trying to proselyte, or to beat another in an argument, or in any way to win over an antagonistic brother; we had no antagonisms in reality and as best I can, I shall try to epitomize the whole discussion for the benefit of interested Brethren who are removed by distance from meeting with us.

THE TRUE MYSTERIES APPROVED BY THE WISE MEN OF OLD.

The word "Mysteries" is derived from the Greek "muo," i. e., to close the mouth. Every symbol of the mysteries had a hidden meaning. The Ancient Mysteries taught, first by dramatic representation; second, by precept; and third, by demonstration through a personal experience (to the few "well qualified and duly prepared") the conscious self-identity of the Individual Intelligence or Soul, in any and all states of consciousness, in or out of the body, before and after death. Such was the chief object of the Ancient Mysteries, which have been represented as diabolical by theology, and ridiculed by modern psychologists and symbologists. To disbelieve that there exist in man certain arcane powers, which by psychological study he can develop in himself to the highest degree, become a Master-Man, and then impart the "secret" to others "justly entitled to the same" is to cast an imputation of falsehood and insanity upon a number of the best, purest and most learned men of antiquity and the Middle Ages. And yet Pythagoras, Plato, Iamblichus, Proclus, Hippocrates, Moses, Herodotus, Thales, Parmenides, Empedocles, Orpheus, Origen, Apollonius and many others knew and affirmed the purity, sanctity and reality of the "Great Work of the Mysteries."

SECRET INITIATIONS VERY OLD.

Such are the ideas of the intellectual and enlightened few among the ancient Hebrews. It is certain that they possessed a knowledge of the true nature and attributes of God; as the same class of men did among the other nations — Zoroaster, Manu, Confucius, Socrates and Plato. But their doctrines on this subject were esoteric; they did not communicate them to the people at large, but only a favored few; and so they were communicated in Egypt and India, in Persia and Phœnicia,

in Greece and Samothrace, in the greater mysteries, to the initiates.

"DULY AND TRULY PREPARED."

Among most of the Ancient Nations there was, in addition to their public worship, a private one styled the Mysteries; to which those only were admitted who had been prepared by certain ceremonies called initiations.

The most widely disseminated of the ancient worships were those of Isis, Orpheus, Dionysus, Ceres and Mithras. Many nations received the knowledge of the mysteries, in honor of these divinities, from the Egyptians. before they arrived in Greece; and even in the British Isles the Druids celebrated those of Dionysus, learned by them from the Egyptians.

OBJECT OF THE MYSTERIES.

Clemens of Alexandria says that what was taught in the great mysteries concerned the universe, and was the completion and perfection of all instruction; wherein things were seen as they were, and nature and her works were made known.

Plato said that the object of the mysteries was to reëstablish the soul in its primitive purity, and in that state of perfection which it had lost. Epictetus said, "Whatever is met with therein has been instituted by our Masters, for the instruction of man and correction of morals."

Proclus held that initiation elevated the soul from a material, sensual, and purely human life, to a communion and celestial intercourse with the gods; and that a variety of things, forms and species were shown initiates, representing the first generation of the gods.

"TO BE GOOD MEN AND TRUE THE FIRST GREAT LESSON TAUGHT."

Purity of morals and elevation of soul were required of the initiates. Candidates were required to be of spotless reputation and irreproachable virtue. Nero, after murdering his mother, did not dare to be present at the celebration of the mysteries; and Antony presented himself to be initiated, as the most infallible mode of proving his innocence of the death of Avidius Cassius.

The initiates were regarded as the only fortunate men. "It is upon us alone," says Aristophanes, "shineth the beneficent day star. We alone receive pleasure from the influence of his rays; we who are initiated, and who practice toward citizen and stranger every possible act of justice and piety." And it is therefore not surprising that, in time, initiation came to be considered as necessary as baptism afterward was to the Christians; and that not to have been admitted to the Mysteries was held a dishonor.

THE BENEFICENT EFFECT OF THE MYSTERIES.

"It seems to me," says the great orator, philosopher and moralist, Cicero, "that Athens, among many excellent inventions, divine and very useful to the human family, has produced none comparable to the mysteries, which for a wild and ferocious life have substituted humanity and urbanity of manners. It is with good reason they use the term initiation; for it is through them that we in reality have learned the first principles of life; and they not only teach us to live in a manner more consoling and agreeable, but they soften the pains of death by the hope of a better life hereafter."

ORIGIN AND UNIVERSALITY OF THE MYSTERIES.

Where the Mysteries originated is not known. It is supposed that they came from India, by the way of

Chaldea, into Egypt, and thence were carried into Greece. Wherever they arose, they were practiced among all the ancient nations; and as usual, the Thracians, Cretans and Athenians each claimed the honor of the invention and each insisted they had borrowed nothing from any other people.

In Egypt and the East, all religion, even in its most poetical forms, was more or less a mystery; and the chief reason why, in Greece, a distinct name and office were assigned to the mysteries, was because the superficial popular theology left a want unsatisfied, which religion in a wider sense alone could satisfy. They were practical acknowledgments of the insufficiency of the popular religion to satisfy the deeper thoughts and aspirations of the mind. The vagueness of symbolism might perhaps reach what a more palpable and conventional creed could not. The former, by its indefiniteness, acknowledged the abstruseness of its subject; it treated a mysterious subject mystically; it endeavored to illustrate what it could not explain; to excite an appropriate feeling, if it could not develop an adequate idea; and made the image a mere subordinate conveyance for the conception, which itself never became too obvious or familiar.

SECRET AND PUBLIC DOCTRINES.

The instruction now conveyed by books and letters was of old conveyed by symbols, and the hierophants of the mysteries had to invent or perpetuate a display of rites and ceremonies, which were not only more attractive to the eye than words, but were to the mind more suggestive and pregnant with meaning, and this was for the popular mind — the so-called "profanes."

Afterward the institution became moral and political, rather than religious. The civil magistrates shaped the ceremonies to political ends in Egypt; the sages who carried them from that country to Asia, Greece, and the north of Europe, were all kings or legislators. The

chief magistrate in the real Mysteries presided at those of Eleusis, represented by an officer styled King; and the Priests played but a subordinate part.

"WHILE TRAVELING THROUGH THIS VALE OF TEARS."

Plutarch assures us that it was to represent the events and details of the Soul's journey through life that Isis established the mysteries, in which they were reproduced by images, symbols and a religious ceremonial, whereby they were initiated; and in which lessons of piety were given, and consolations under the misfortunes that afflict us here below. Those who instituted these mysteries meant to strengthen religion and console men in their sorrows by the lofty hopes found in a religious faith, whose principles were represented to them covered by a pompous ceremonial, and under the sacred veil of allegory.

RELIGION — NOT RELIGIONS.

Aristotle says they were the most valuable of all religious institutions, and thus were called Mysteries par excellence; and the Temple of Eleusis was regarded as, in some sort, the common sanctuary of the whole earth, where religion had brought together all that was most imposing and most august.

ALL THE "SACRED SCIENCES" TAUGHT.

Zoroaster and Confucius drew their doctrines from the mysteries; Clemens of Alexandria, speaking of the Great Mysteries, says: "Here ends all instruction. Nature and all things are seen and known." Had moral truths alone been taught the Initiate, the Mysteries could never have deserved or received the magnificent eulogiums of the most enlightened men of Antiquity — of Pindar, Plutarch, Isocrates, Diodorus, Plato, Socrates, Aristophanes, Cicero, Epictetus, Marcus Aurelius

and others; — philosophers hostile to the sacerdotal spirit, or historians devoted to the investigation of Truth. No: all the sciences were taught there; and those oral or written traditions briefly communicated, which reached back to the first age of the world.

II

The preceding reports of the Cincinnati Masonic Study School, published in 1910 in *The American Freemason,* dealt with the "Ancient Mysteries" and the book we are studying shows the relation of modern Freemasonry thereto. Before we settled down and determined to stick to one book, by a recognized Masonic authority, we tried several plans.

One of our members suggested that we take each degree, and begin at the beginning and study the meaning of each thing that was done. The subjects were portioned out and when we met at the regular time, very little was forthcoming.

Why? Because our modern work is a result of preceding causes. To understand Masonry we must study it as a world wide movement, a movement that had its origin in the remote ages of a dim and distant past.

The ritual might be published to the world, word for word, the signs and grips illustrated, and passwords revealed. What then? Nothing but the outer husk would be discerned, and the reader of such an exposé would be but little wiser and would soon forget. Suppose that he did not forget, and worked his way into lodges, repeatedly, very little would come to him as to what it is all about.

The secrets of Freemasonry are locked up in its symbolism. He would, if he had the opportunity of hearing a few talks on the deeper side of Masonry, find out another meaning for the word "work." All that such talks can do for anyone is to excite interest, to show the way; and to really know, the individual must travel the road for himself. Many times he would be weary, ready to

give up the search, but some Brother who had passed that way before, could offer aid, and so renew his interest.

So as we threshed out the subject of the "work" it was disclosed to our minds, that the time to study the meaning of the ritual, as we now have it, comes a long way in the future. We must gather knowledge point by point, and from time to time "light" breaks in upon the dark places. After struggling up the rough places to rest on the hill, we have time to look back, to take account of stock, as it were; and lo! we have gathered something; we have found a jewel or two, and our faith in the direction we are taking is more sure.

Soon we make the discovery that knowledge belongs only to him who, having it, gives it away to those "duly and truly prepared, worthy and well qualified to receive it."

Why? Because in passing it on, one must formulate it in such a way that the other one can understand. This makes it sure in the mind of the one who gives. Then the spirit of giving in a Masonic sense, must be undogmatic. It must be given, as if one were displaying a "design on the trestle board"; to be looked at, examined and studied. The one who receives, submits it to his reason, measures it by the "gauge" of his own standard of equity, justice and right, and accepts what appeals to him in the light of his accumulated knowledge and experience, both the giver and the receiver, reserving the right to modify matters in the light of a larger experience.

This is the spirit of the teaching in the "Ancient Mysteries" and this is eminently Masonic.

One of the hardest problems in the whole process is that of giving. To be complete, there must be a receiver. "To him that hath, it shall be given; to him that hath not, it shall be taken away."

So few are ready to receive. So few "have" the desire to know because "to know" involves "living the life to know the doctrine."

So often the inquiry comes back, "What doctrine?"

So few, so very few, inquire "What Life to Live?" Those few soon find it. Those few then learn that "the Doctrine" is revealed by "living the life." The "Mysteries" begin to unfold in his own nature, and the ancient maxim of the Master Hermes, "As above, so below," begins to pulsate with life and light.

It is all simple enough and that is why it escapes the unaware.

The world has divided itself by itself. Symbols were made use of to conceal, not to reveal. Allegories were made use of so that those who were uninitiated might have the benefit of some of the teaching.

The universal language of symbolism veils the truth from the profane, yet it enables the wise, among all nations, throughout all time, to read it in their own language.

Parables and allegories carry the truth to the unlettered, as an aid in shaping character, inspiring hope, and destroying ignorance.

The wise need no interpreters.

But when the parables and the allegories are explained by "those who know" symbolism, then comes the conflict of so-called authorities; and here enters dogma and creed, and "thus saith the Lord." All the demands of the Soul can be satisfied; reason does not need to be chained; the paralyzing force of fear is not necessary; and superstition can be left to wither beside the growing seed of knowledge.

The appeal is, too often, to the "letter of the law," the literal interpretation, always undertaken by one who thinks he understands the moment he meets the (to him) new thought. The wise man says: "Look at it so-and-so, put it into practice, live it and live with it; your own Soul, your own experience, will help you to decide." The wise know, that a thing is not understood in all its parts where it is first met. They look at the antecedents. They know that the Divine Architect of the Universe has put the truth into the world in many forms, in many ages, among all peoples. They look for points of agree-

ment, and they have thus come to understand that the truth is the property of him who "lives the life," be that life lived in India, Egypt, Babylonia, Chaldea, Israel, Peru, Mexico, the Easter Isles, or here in America. For all over the land, wherever man has left an enduring monument, be it material, be it the printed page, or be it the "living of a life," there the symbols, the parables, the allegories, and the teaching can be found.

The study of Masonry is all of this and "the wages of a Master" await the aspiring candidate.

III

HUMAN SACRIFICES.

In the course of the study of Masonry by the Cincinnati Masonic Study School, our latest discussion in the reading of "Mystic Masonry" came in connection with the real meaning of the phrase "as living stones in that spiritual building not made with hands," etc. It was desired to know what connection, if any, it had with the theory that in ancient times a human being was imprisoned alive in the corner-stone of a new temple.

This theory is held by many students of archæology, but is not in keeping with the teachings of ancient Masonry. The question is most directly met by a counter-inquiry: What are the teachings of ancient Masonry?

First, we must be prepared to consider another view of human progress aside from the one that considers man as a higher evolution from the brute and the savage. The customs of these lower races have been studied, resulting in the deduction that human victims were sacrificed to propitiate the earth demons whose place of abode was violated in the erection of temples and altars, no matter how rude. As civilization advanced, the victim was not purchased or forced; but he voluntarily offered himself, that the protection of the Deity might be secured to ward off evil influence. Further advancement with the increased regard for the sacredness of human

life, so this theory postulates, the human victim was placed in the hollow prepared in the corner-stone, from which he later escaped by a secret way of egress. Some Masonic writers step in at this point and state that they "believe the third degree of Speculative Masonry is based on this 'sacrifice,' which the ancients believed to be indispensable to the security and permanence of any important structure."

The matter of a human sacrifice is like the phallic theory in regard to the origin of religious worship. When the key to the ancient teachings and symbols is lost, speculation takes the place of real knowledge. Both are degraded doctrines and both are used by the enemies of Masonry to confound and confute the teachings of the noblest institution of man.

Students of Masonry soon learn that but little progress is made in its study from the historical standpoint. Why? Because the real secrets of Masonry are locked up in symbolism, and not in history.

MASONRY IN INDIA.

Pushing our way into the oldest literature known to the world, we find a curious parallelism to Masonry in India. India has no written history known to the outer world, before the Mohammedan invasion in the thirteenth century. This is a paradox, because India possesses a written literature equal in variety and extent to any possessed by any nation; and this too before the adoption of printing. The advocates of the "savage to cultured man theory" must give us the history of the progenitors of the ancient Hindus. Because the Vedas of the Hindus, with their Upanishads (i.e., secret knowledge) form a literature of vast extent, older than any known written works. Add to all of this, the Puranas (i.e., tales of old times) and we have a body of doctrine mixed with mythology and tradition such as no nation can equal. To further show the great progress man had made so far back in the dim and misty past, we should

consider the two great epics of India, surpassing in extent and equaling in merit, those of any ancient nation. In addition to these India has ancient treatises on law, grammar, astronomy, metaphysics, mathematics and mental science, numbering up in the thousands, and not one can be called historical.

No man in India ever thought of recording the events of his own life, or of repeating the experiences of another; and only subsequent to the Christian era do they fix eras from which to date deeds and events. Then, how are we to establish the antiquity of the Vedas? On astronomical data educed by Krishna Shastri Godbola, of Bombay, proving that the Vedas were taught twenty-five thousand years ago.

The "secret knowledge," the "secret keys" to the mysteries of the Vedas; and the "tales of old times" have proven a Chinese wall in the way of the profane investigator. Superficial theories have been advanced by oriental students as to what the old (Vedic) teachings are; and until less materialism is shown in modes of thought, writers will continue to grope in the dark. Blind leaders of the blind will advance "human sacrifice" and "phallic" theories, to account for religious worship and Masonic symbolism.

It should be more generally known, that the collective researches of orientalists and especially the labors of the students of comparative philology and religion have led them to ascertain as follows: An incalculable number of manuscripts and printed works, known to have existed, are now to be found no more. They have disappeared without leaving the slightest trace behind them. Works of no importance might thus disappear and even their very names be lost. But this case is far different.

Why?

Because the lost books contained the keys to books now extant and entirely incomprehensible without these additional volumes of commentaries and explanations. The great Emperor Akbar (1556-1605) the greatest Mohammedan sovereign of India, by bribes and threats

failed to extort from the Brahmans the complete text of the Vedas. In Akbar's reign the last of the precious manuscripts were safely secured long before his threatening demands were made. Treasures for inspection, such as these priceless manuscripts, are waiting the time for an unprejudiced and an enlightened examination by those who want to know the truth; by those who will use such knowledge as these books reveal, solely for the benefit of man in evolving his spiritual faculties and powers.

Again we ask: —"What are the teachings of ancient Masonry?" Certainly not, in the light of the foregoing, "human sacrifices" for any purpose whatever. The third degree of Masonry and its meaning, are far away and beyond the ken of those who can dig no deeper than the rites and ceremonies of savages, or even peoples of a higher order, who show by even a tacit adherence to such a doctrine, their complete ignorance of the ancient secret knowledge.

Man ought to be ever striving to help the divine evolution of ideas, by becoming to the best of his ability "well instructed and informed" and line up in the gigantic task of bringing to light "the fact that Man's value to himself as an individual is the only sure and true measure of his value as an active, living factor in the social organism of which he is a part"; in contradistinction to that organization which makes the false claim to hold the keys of heaven; and has proceeded and will ever continue to proceed "upon the assumption that man has but one value, namely, his value to the great aggregate body of which he is a part, and that his value, even in that capacity, is measured by the degree to which his individual will, intelligence and conscience are subject to the domination and control of that aggregate body."

The Great Architect of the Universe should have his shrine and altar on the holy and ever untrodden ground of our hearts — invisible, intangible, unmentioned, save through the "still, small voice" of our spiritual consciousness. Those who worship before it ought to do

so in the silence and the sanctified solitude of their souls. "When thou prayest, thou shalt not be as the hypocrites are . . . but enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret." (Matt. vi.) "For the kingdom of Heaven is within you." And it was always the teaching, that we make our spirit and not the priest the sole mediator between our souls and God.

REAL SACRIFICE.

The Doctrine of Sacrifice is a true teaching. Sacrifice of life, human or animal, is a later interpretation widely divergent from the ancient teaching. The only real sacrifice possible is the substitution of good actions and service to humanity, for bad intentions and personal gains through selfish motives. The Saviours of the world, Krishna the Hindu; Gautama the Buddha; Zoroaster the Persian; Sosiosh the Mazdean; Herzam the Druse; and Jesus the Christos, all made this real sacrifice the cornerstone of their teaching, which may be likened to their theory of life and its possibilities. But each demonstrated the truth of the theory by living a life in accordance with the teaching, in which the lower life is sacrificed to the higher life. The reward is a growth in the intuitive faculties of the Soul; a quicker apprehension; a deeper comprehension; an intuitive conviction in the conscious self-identity of the individual intelligence (soul of man) independent of the physical body; and finally a personal knowledge of the ever-living Soul gained by a special process and teaching. Such an one gradually finds and knows "the way"; he becomes "the truth"; and he "loses his life" only to "find it" on a higher spiritual plane. Therefore the third degree of Masonry has no foundation in the sacrifice of human life in the manner ascribed to it by the eminent writer John Yarker in a recent Masonic article.

THE MASTER'S SALUTATORY[1]

IN assuming the duties of the high office in which you have been pleased to place me, I desire to express my deep appreciation of the honor; and to assure you that I shall endeavor to discharge all the responsibilities I hereby assume, along the Masonic lines of equity, justice and right, to the best of my ability.

The example of my predecessors in office shall ever be my guide. I feel sure of the devotion of the officers and the assistance of the brethren, in impressively conferring the degrees, and in conducting the business of the Lodge.

The Master of a Masonic Lodge is simply one of its members, selected to direct all lodge matters, to the end that harmony may prevail in thought and in action. In this each member assists, guided by his own standard of right; and when the work goes on with such a motive back of it, the result is sure to be a just modification of some of our own views, to secure the welfare of the Lodge. This welfare must be above and beyond individual preference of what is best.

Any other view dwarfs the grand work Masonry has done, and hampers the great work it ought to do now and for the future.

When we take a survey of the world, to-day, we see that wherever ignorance, superstition and fear, *dominate* the masses, there Freemasonry has no wide activity.

Wherever knowledge, self-reliance and courage *animate* the people, there liberty, enlightenment, and happiness are the great lights to lead the way toward independent thought and right action.

Wherever general education is under restraint of caste or creed, there enduring liberty cannot live.

[1] December, 1905 — Avon Lodge No. 542, Cincinnati, O.

Wherever general education is directed toward developing all the faculties, capacities and powers of the children, there sturdy and independent thinkers arise to perpetuate the Divine Right of everyone to liberty of thought and of conscience.

The history of Masonry needs a wider reading by Masons than it has yet had, in order that Masons may clearly discern that they have duties and obligations, as members of society and citizens of whatever country to which they owe allegiance; and these obligations are as much a part of their life as the crying needs of commercial and professional life.

The history of Masonry shows what its enemies have tried to do to kill it; failing in that, to warp its real power for good, and sink it to the dead level of a mere social union, held together by a few grips and passwords with no conception of its past grand work, nor glimpse of its present mission.

Its past work is written into the history of many countries, for wherever has arisen a champion of *that which was equally right for all the people,* there stood a Mason in his heart, even though not a member of a Masonic Lodge.

The framers of the Declaration of Independence were, many of them, Masons.

Did they attempt to direct matters into any narrow channel of cult or creed?

No!

They did put into the Grand document principles, which every Mason hears inculcated in the ritualistic work of the Lodge.

The mission of Masonry is to foster those same principles, which grant to everyone the inalienable right of life, liberty, and the pursuit of happiness.

"Masonry," says Albert Pike, in "Morals and Dogma" "is the descendant of that higher science held by the ancient teachers of those ancient religions that once illuminated the minds of men."

Considering the fact, that these ancient faiths taught

a secret, as well as an open doctrine, as did Christianity in its early day; we come to the mysteries handed down from generation to generation, in secret traditions; given to those ready to receive and to properly impart them.

This science was known as the Gnosis.

The Gnostics derived their leading doctrines and ideas from Plato and Philo; the Zendavesta of the Persians; the Kabalah of the Hebrews; and the sacred books of Egypt and India; and thus introduced in the early days of Christianity, that which formed a large part of the ancient teachings of the Orient.

These ancient teachings enlarge upon the Masonic trinity — Divinity, Brotherhood and Immortality. They taught that he who would be a great soul in the future, must be a great soul now.

They recognized the fact that few could ever thoroughly satisfy themselves with their own arguments in respect to their own nature. That few could demonstrate to themselves, with a conclusiveness that could elevate the belief to certainty, that they were immortal souls dwelling only temporarily in the house and envelope of physical bodies.

So the Wise Men of the East took the candidate aspiring:

To *know* himself.

To *Will* to live strictly in accord with that which his reason and conscience approved as right.

To *Dare* to start on the road to develop the powers of his soul.

To keep *Silent,* except to the initiated, of much that concerns this knowledge and this school.

We must first satisfy ourselves that such *work* is really what Masonry regards as work.

The eleventh chapter of Albert Pike's book, "Morals and Dogma," will further enlighten any inquiring Masonic Mind.

The mission of Masonry can be grandly fulfilled by a life directed along the lines laid down in the moral

teachings of the Lodge; aided by a deeper knowledge, for those who care for it, from brethren who have traveled the road and who are ready to pass it on, without fee or reward.

The object of such a life is to reach that degree of liberty, possible only to him, who by his own conscious, intentional, independent, and rational volition, can exercise his spiritual powers and faculties, as we do the physical ones.

This leads to that pursuit of happiness, in which all the energies of the soul are centered upon the needs of our common humanity.

Because the individual has reached that point in his evolution beyond which happiness consists in the transmission to others of the truths he has learned and the benefits he has enjoyed.

WHY PAPAL ROME IS OPPOSED TO MASONRY [1]

SINCE the election of a Jew, Hon. Ernesto Nathan, who is also a Mason, as the Mayor of Rome; and since the recent discussions dating from the Fairbanks and Vatican controversy, which were fanned into a roaring flame by the efforts of Merry Del Val to make a prominent citizen of the United States bear the scorching brand of "obedience to the authority of the Pope"; the correlated subject of the opposition of Rome to Masonry has again come prominently to the minds of Masons the world over.

Masonry is a world-wide institution; it teaches independent thinking, and is the only world-wide institution that stands in the way of the Politico-Ecclesiastical schemes of the Hierarchy at Rome; which is in the control of the Catholic Church, and dominates the good people of that Church who honestly and faithfully follow their misguided leaders.

Masonry knows the truth in regard to the origin of the Catholic Church, and it is intent on giving "more knowledge" to its own candidates and to all the world regarding Man and the institutions of men; and among the latter is man-made Papal "infallibility."

The time has come to acquaint Masons once again with some of the things that have been forgotten. There are always Masons in the world who do not forget; they only wait an opportune time to disclose the facts of history.

Albert Pike, in that great Masonic Book, "Morals and Dogma," has arranged a few things of vital Masonic interest. It has been the privilege, and as well,

[1] *Life and Action,* March-April, 1911.

the duty of the writer, to bring these facts together in a more convenient form, in the hope that they will inspire all who may read them, not alone with a desire for "more light," but with the good sense and zeal to bring "to light" all their Brethren.

JESUS TAUGHT A SECRET DOCTRINE. ROME OPPOSES SECRECY.

"'Unto you it is given to know the mystery of the Kingdom of God; but unto men that are without, all these things are done in parables; that seeing, they may see and not perceive; and hearing, they may hear and not understand. . . .' And the disciples came and said unto him: 'Why speakest Thou the truth in parables?' He answered and said unto them, 'Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.'"

PAUL TEACHES BY ALLEGORY.

Paul, in the fourth chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are an allegory. In the third chapter of the second letter to the Corinthians, he declares himself a minister of the New Testament, appointed by God: "Not of the letter, but of the spirit, for the letter killeth."

CHURCH FATHERS ADVOCATE SECRECY.

Origen and St. Gregory held that the Gospels were not to be taken in their literal sense; and Athanasius admonishes us that "should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies."

Eusebius (another Catholic authority) said: "Those who preside over the Holy Sepulchers, philosophize over them, and expound their literal sense by allegory." (Page 266.)

THE GHOSTS OF THE DEAD TEMPLARS HAUNT THE VATICAN.

An hundred years ago, it had become known that the Knights Kadosh were the Templars under a veil, and therefore the degree was proscribed, and ceasing to be worked, became a mere belief and formal ceremony under another name. Now, from the tomb in which, after his murders he rotted, Clement the Fifth howls against the successors of his victims, in the Allocution of Pio Nono against the Free-Masons. The ghosts of the dead Templars haunt the Vatican and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living. It is a declaration of war, and was needed to arouse apathy and inertness to action. (Page 815.)

THREE DEGREES OF INITIATION IN EARLY CHRISTIANITY.

In the Hierachiae, attributed to St. Dionysius the Areopagite, the first bishop of Athens, the tradition of the sacrament is said to have been divided into three degrees, or grades, viz.: "purification, initiation, and accomplishment or perfection; and it mentions also, as part of the ceremony, the bringing to sight."

The Apostolic Constitutions, attributed to Clemens, Bishop of Rome, describe the early Church and say: "These regulations must on no account be communicated to all sorts of persons, because of the mysteries contained in them."

Tertullian, who died about A. D. 216, says in his Apology: "None are admitted to the religious mysteries without an oath in secrecy. We appeal to your Thracian and Eleusinian mysteries and we are specially bound to this caution, because if we prove faithless, we should not only provoke Heaven, but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us? They know nothing but by re-

port and hearsay. Far hence, ye Profane! is the prohibition from all holy mysteries."

SECRECY OPPOSED BY PAPAL ROME, BUT UPHELD BY EVEN THEIR OWN BISHOPS AND ALL HISTORY.

Synesius, Bishop of Ptolemais, a great Kabalist, but of doubtful orthodoxy, wrote:

"The people will always mock at things easy to be understood; it must needs have impostures."

"A Spirit," he said, "that loves wisdom and contemplates the Truth close at hand, is forced to disguise it, to induce the multitudes to accept it. . . . Fictions are necessary to the people, and Truth becomes deadly to those who are not strong enough to contemplate it in all its brilliancy. If the sacerdotal laws allowed the reservation of judgments and the allegory of words, I would accept the proposed dignity on condition that I might be a philosopher at home, and abroad a narrator of apologues and parables. . . . In fact, what can there be in common between the vile multitude and sublime wisdom? The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason." (Page 103.)

Bishop Synesius wrote this confession to Hypatia: "The rabble desires nothing better than to be deceived. . . . As regards myself, therefore, I will always be a philosopher with myself, but I must be a priest with the people." And Hypatia was later murdered by that organization of priests, who are philosophers so far as they themselves are concerned, and "priests" with the people.

SYMBOLS AND WATCHWORDS USED BY EARLY CHRISTIANS.

Clemens, Bishop of Alexandria, born about A. D. 191, says in his Stromata, that he cannot explain the mysteries, because he should thereby, according to the old proverb, put a sword into the hands of a child. He fre-

quently compares the Discipline of the Secret with the heathen Mysteries, as to their internal and recondite wisdom.

Whenever the early Christians happened to be in company with strangers, more properly termed the Profane, they never spoke of their sacraments, but indicated to one another what they meant, by means of symbols and secret watchwords, disguisedly, and as by direct communication of mind with mind, and by enigmas.

Origen, born A. D. 134 or 135, answering Celsus, who had objected that the Christians had a concealed doctrine, said: "Inasmuch as the essential and important doctrines and principles of Christianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common to Christian discipline with that of those philosophers in whose teaching some things were exoteric and some esoteric; and it is enough to say that it was so with some of the disciples of Pythagoras."

The formula which the primitive church pronounced at the moment of celebrating its mysteries, was this: "Depart, ye Profane! Let the Catechumens, and those who have not been admitted or initiated, go forth!"

"ANATHEMA TO ALL WHO ADVOCATE SECRECY!" SAY THE POPES.

Archelaus, Bishop of Cascara in Mesopotamia, who, in the year 278, conducted a controversy with the Manichæans, said: "These mysteries the church now communicates to him who has passed through the introductory degree. They are not explained to the Gentiles at all; nor are they taught openly in the hearing of Catechumens; but much that is spoken is in disguised terms, that the Faithful who possess the knowledge may be still more informed, and those who are not acquainted with it, may suffer no disadvantage."

Cyril, Bishop of Jerusalem, was born in the year 315, and died in 386. In his Catechesis, he says: "The

Lord spake in parables to his hearers in general; but to his disciples he explained in private the parables and allegories which he spoke in public. The splendor of glory is for those who are early enlightened; obscurity and darkness are the portion of the unbelievers and ignorant. Just so the church discovers its mysteries to those who have advanced beyond the class of Catechumens; we employ obscure terms with others."

St. Basil, the Great Bishop of Cæsarea, born in the year 326, and dying in the year 376, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the mystery of oral tradition; for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. This is what the uninitiated are not permitted to contemplate; and how should it ever be proper to write and circulate among the people an account of them?"

St. Gregory Nazianzen, Bishop of Constantinople, A. D. 379, says: "You have heard as much of the mystery as we are allowed to speak openly in the ears of all; the rest will be communicated to you in private; and that you must retain within yourself. . . . Our mysteries are not to be made known to strangers."

St. Ambrose, Archbishop of Milan, who was born in 340, and died in 393, says in his work De Mysteriis: "All the mystery should be kept concealed, guarded by faithful silence, lest it should be inconsiderately divulged to the ears of the Profane. . . . It is not given to all to contemplate the depths of our mysteries . . . that they may not be seen by those who ought not to behold them; nor received by those who cannot preserve them." And in another work: "He sins against God who divulges to the unworthy the mysteries confided to him. The danger is not merely in violating truth, but in telling truth, if he allow himself to give hints of them to those from whom they ought to be concealed. . . . Beware of casting pearls before swine! . . . Every mystery ought

to be kept secret; and as it were to be covered over by silence, lest it should rashly be divulged to the ears of the Profane. Take heed that you do not incautiously reveal the mysteries."

INITIATION AND SECRET TEACHING A PART OF EARLY CHRISTIANITY.

St. Augustine, Bishop of Hippo, who was born in 347 A. D., and died in 430 A. D., says in one of his discourses: "Having dismissed the Catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, we are not to discourse to you of sublime mysteries, which none are qualified to hear, but those who, by the Master's favor, are made partakers of them. . . . To have taught them openly, would have been to betray them." And he refers to the Ark of the Covenant, and says that it signified a mystery, or secret of God, shadowed over by the cherubim of glory, and honored by being veiled.

St. Chrysostom and St. Augustine speak of initiation more than fifty times. St. Ambrose writes to those who are initiated; and initiation was not merely baptism, or admission into the church; but it referred to initiation into the mysteries. To the baptized and initiated the mysteries of religion were unveiled; they were kept secret from the Catechumens; who were permitted to hear the Scriptures read and the ordinary discourses delivered, in which the mysteries, reserved for the Faithful, were never treated of. When the services and prayers were ended, the Catechumens and Spectators all withdrew.

Chrysostom, Bishop of Constantinople, was born in 354, and died in 417. He says, "I wish to speak openly, but I dare not, on account of those who are not initiated. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner. . . . Where the holy mysteries are celebrated, we drive away all uninitiated

persons, and then close the doors." He mentions the acclamations of the initiated, which he says, "I here pass over in silence for it is forbidden to disclose such things to the Profane." Palladius, in his life of Chrysostom, records, as a great outrage, that, a tumult having been excited against him by his enemies, they forced their way into the penetralia, where the uninitiated beheld what was not proper for them to see; and Chrysostom mentions the same circumstances in his epistle to Pope Innocent.

St. Cyril of Alexandria, who was made Bishop in 412, and died in 444, says in his seventh Book against Julian: "These mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is so admirable in them, lest by discovering them to the uninitiated, I should offend against the injunction not to give what is holy to the impure, nor cast pearls before such as cannot estimate their worth. . . . I should say much more, if I were not afraid of being heard by those who are uninitiated; because men are apt to deride what they do not understand. And the ignorant, being aware of the weakness of their minds, condemn what they ought most to venerate."

Theodoret, Bishop of Cyropolis in Syria, was born in 393, and made bishop in 420. In one of his three Dialogues, called the Immutable, he introduces Orthodoxus, speaking thus: "Answer me, if you please, in mystical or obscure terms; for perhaps there are some persons present who are not initiated into the mysteries." And in his preface to Ezekiel, tracing up the secret discipline to the commencement of the Christian era, he says: "These mysteries are so august, that we ought to keep them with the greatest caution."

"SIGNS AND TOKENS."

Minucius Felix, an eminent lawyer of Rome, lived in 212, and wrote a defense of Christianity, saying:

"Many of them (the Christians) know each other by tokens and signs (*notis et insignibus*) and they form a friendship for each other, almost before they become acquainted." (Pages 543, 544, 545, 546 and 547.)

TRUTH TAUGHT BY PYTHAGORAS, A MASON; OPPOSED BY PAPAL ROME.

Thales and Pythagoras learned in the Sanctuaries of Egypt, that the Earth revolved around the Sun; but they did not attempt to make this generally known, because to do so it would have been necessary to reveal one of the great Secrets of the Temple, that double law of attraction and radiation; or of sympathy and antipathy; of fixedness and movement; which is the principle of Creation, and the perpetual cause of life. This truth was ridiculed by the Christian Lactantius, as it was long after sought to be proven a falsehood by persecution, by Papal Rome." (Page 843.)

MAN SUPREME OVER INSTITUTIONS.

Truths are the springs from which duties flow; and it is but a few hundred years since a new Truth began to be distinctly seen; that man is supreme over institutions, and not they over him. Man has natural empire over all institutions. They are for him according to his development; not he for them.

This seems to us a very simple statement, one to which all men, everywhere, ought to assent. But once it was a great new Truth, not revealed until government had been in existence for at least five thousand years. Once revealed, it imposed new duties on men. Man owed it to himself to be free. He owed it to his country to seek to give her freedom, and to maintain her in that possession. It made Tyranny and Usurpation the enemies of the Human Race. It created a general outlawry of Despots and Despotism, temporal and spiritual. The sphere of Duty was immensely enlarged. Patriotism

had, henceforth a new and wider meaning. Free government, Free Thought, Free Conscience, Free Speech! All these came to be inalienable rights, which those who had parted with them or been robbed of them, or whose ancestors had lost them, had the right summarily to retake. Unfortunately as Truths always become perverted into falsehoods, and are falsehoods when misapplied, this Truth became the Gospel of Anarchy, soon after it was first preached. (Pages 23 and 24.)

Civil and religious Freedom must go hand in hand; and Persecution matures them both. A people content with the thoughts made for them by the priests of the church, will be content with Royalty by Divine Right, — the Church and the Throne mutually sustaining each other.

They will smother schism, and reap infidelity and indifference; and while the battle for freedom goes on around them, they will only sink the more apathetically into servitude and a deep trance, perhaps occasionally interrupted by furious bits of frenzy, followed by helpless exhaustion.

Despotism is not difficult in any land that has only known one master from its Childhood; but there is no harder problem than to perfect and perpetuate free government by the people themselves; for it is not one king that is needed, all must be kings. It is easy to set up Masaniello, that in a few days he may fall lower than before. But free government grows slowly, like the individual human faculties; and like the forest trees, from the inner heart outward. Liberty is not only the common birth-right, but it is lost as well by non-user as by mis-user. It depends far more on the universal effort than any other human property. It has no single shrine or holy well of pilgrimage for the nation; for its waters should burst out freely from the whole soil.

The free popular power is one that is only known in its strength in the hour of adversity; for all its trials, sacrifices and expectations are its own. It is trained to think for itself, and also to act for itself. When the

enslaved people prostrate themselves in the dust before the hurricane, like the alarmed beasts of the field, the free people stand erect before it, in all the strength of unity, in self-reliance, in mutual reliance, with effrontery against all but the visible hand of God. It is neither cast down by calamity nor elated by success.

This vast power of endurance, of forbearance, of patience, and of performance, is only acquired by continual exercise of all the functions, like the healthful physical human vigor, like the individual moral vigor.

And the maxim is no less true than old, that eternal vigilance is the price of liberty. It is curious to observe the universal pretext by which the tyrants of all times take away the national liberties. It is stated in the statutes of Edward II, that the justice and the sheriff should no longer be elected by the people on account of the riots and dissensions which had arisen. The same reason was given long before for the suppression of popular election of the bishops; and there is a witness to this untruth in the yet older times, when Rome lost her freedom, and her indignant citizens declared that tumultuous liberty is better than disgraceful tranquillity. (Pages 33 and 34.)

DOMINATION OF THE WILL OF OTHERS, A DOCTRINE OF PAPAL ROME.

The thirst for power is never satisfied. It is insatiable. Neither men nor nations ever have power enough. When Rome was the mistress of the world, the Emperors caused themselves to be worshiped as gods. The Church of Rome claimed despotism over the soul, and over the whole life from the cradle to the grave. It gave and sold absolutions for past and future sins. It claimed to be infallible in matters of faith. It decimated Europe to purge it of heretics. It decimated America to convert the Mexicans and Peruvians. It gave and took away thrones; and by excommunication and interdict closed the gates of Paradise against Na-

tions. Spain, haughty with its dominion over the Indies, endeavored to crush out Protestantism in the Netherlands; while Philip the Second married the Queen of England, and the pair sought to win that kingdom back to its allegiance to the Papal throne. Afterwards Spain attempted to conquer it with her "invincible" Armada. Napoleon set his relatives and captains on thrones, and parceled among them half of Europe. The Czar rules over an empire more gigantic than Rome. The history of all is or will be the same — acquisition, dismemberment, ruin. *There is a judgment of God against all that is unjust.*

To seek to subjugate the will of others and take the soul captive, because it is the exercise of the highest power, seems to be the highest object of human ambition. It is at the bottom of all proselyting and propagandism, from that of Mesmer to that of the Church of Rome and the French Republic. That was the apostolate alike of Joshua and of Mahomet. Masonry alone preaches Toleration, the right of man to abide by his own faith, the right of all States to govern themselves. It rebukes alike the monarch who seeks to extend his dominions by conquest, the Church that claims the right to repress heresy by fire and steel, and the confederation of States that insist on maintaining a union by force and restoring brotherhood by slaughter and subjugation. (Pages 74 and 75.)

ROME HOWLS FOR MORALITY — IN OTHERS!!

If Masonry needed to be justified for imposing political as well as moral duties on its initiates, it would be enough to point to the sad history of the world. It would not even need that she should turn back the pages of history to the chapters written by Tacitus; that she should recite the incredible horrors of despotism under Caligula and Domitian, Caracalla and Commodus, Vitellius and Maximin. She need only point to the centuries of calamity through which the gay French nation

passed; to the long oppression of the Feudal Ages, of the selfish Bourbon kings; to those times when the peasants were robbed and slaughtered by their own lords and princes, like sheep; when the lord claimed the first-fruits of the peasant's marriage-bed; when the captured city was given to merciless rape and massacre; when the State prisons groaned with innocent victims, and the Church blessed the banners of pitiless murderers, and sang Te Deums for the crowning mercy of the Eve of St. Bartholomew.

We might turn over the pages, to a later chapter — that of the reign of the Fifteenth Louis, when young girls, hardly more than children, were kidnaped to serve his lusts; when *lettres de chachet* filled the Bastile with persons accused of no crime; with husbands who were in the way of the pleasures of lascivious wives and of villlains wearing orders of nobility; when the people were ground between the upper and the nether millstone of taxes, customs and excises; and when the Pope's Nuncio and the Cardinal de la Roche-Ayman, devoutly kneeling, one on each side of Madame du Barry, the king's abandoned prostitute, put the slippers on her naked feet, as she rose from the adulterous bed. Then, indeed, suffering and toil were the two forms of man, and the people were but beasts of burden. (Page 27.)

ROME CRUSHES FREE THOUGHT.

Rome, more intolerant of heresy than of vice and crime, came to fear the Templar Order, and fear is always cruel. It has always deemed philosophical truth the most dangerous of heresies, and has never been at a loss for a false accusation, by means of which to crush free thought. (Page 820.)

EARLY CHRISTIANITY LED ASTRAY.

We may be sure that so soon as Religion and Philosophy become distinct departments, the mental activity

of the age is in advance of its Faith; and that, though habit may sustain the latter for a time, its vitality is gone.

The dunces who led primitive Christianity astray, by substituting faith for science, reverie for experience, the fantastic for the reality, and the inquisitors, who, for so many ages waged against Magism a war of extermination, have succeeded in shrouding in darkness the ancient discoveries of the human mind; so that we now grope in the dark to find again the key of the phenomena of nature. (Page 732.)

MASONRY[1]

TO a Mason the subject of Masonry should furnish inspiration, especially in the presence of such an assemblage and upon such an occasion. All the more so because it is a subject of ample scope upon which to expend the powers of oratory in the effort to quicken the interest by touching the emotions; or by means of study and comparison Masonry will tax the scholarship of him who delves deeply enough into the rubbish of the débris of ages long since past.

Between these two methods I must be content to discharge the duty I have assumed in accepting the invitation of your committee; as I can claim, only a deep interest in that which is a common bond among us all; oratory is not my forte; and my limitations have long since taught me respect for the scholarship to which I aspire and cannot hope to attain.

Let us not attempt to define "Masonry" categorically; rather let us come to some understanding of it from that which it teaches.

At this point I can do no better than to quote that man among men, and a Great Mason, Albert Pike, who says in "Morals and Dogma":

"Freemasonry is the subjugation of the Human that is in man, by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory, when it has been achieved and secured and the conqueror may rest upon his shield and wear the well earned laurels, is the true Holy Empire." Page 854. Now read on

[1] Oration "Maundy Thursday" Banquet, April, 1912, Minneapolis, Minn.

page 773 of "Morals and Dogma" and note how closely the foregoing approximates to what the Ancient Spiritual Science designates as the Great Work.

We thus see that Masonry teaches something, the practice of which leads to the acquisition of the greatest of all possessions, and that is — self-possession. It concerns itself with the building of human character, and we know character is that which a man knows himself to be.

Character building is not taught alone by Masonry; all religions deal with the same problem by inculcating moral precepts as a basis for conduct. The important matter is, that in Masonry is preserved the ethics of all religions. That is why Masonry is religious but not a religion.

In bringing to you some of the results of my studies, I do so, simply as a student; with no desire to bring you to see things as do I; but simply that matters not usually considered by Masonic writers may be touched upon, to show that points of agreement, instead of points of difference, may teach more than those who took the responsibility of shaping the course of thought in the formative period of our era, were willing to concede. Thus upon me rests the responsibility of the trend of my remarks; because that is after all Masonic, in the sense that individual responsibility is at the basis of the building of the "temple not made with hands."

As I stand here it occurs to me that the question "What is Masonry?" might precede a consideration of the more general topic — "Masonry." Our answers to such a question would doubtless be as varied as there are minds, here, to consider it.

Masonry in its present form and as we now confer the degrees is a somewhat modern institution, dating back to the building corporations of the Middle Ages. But even these must have had an antitype from which they derived their peculiar character, such for instance as the Roman College of artificers which existed 700 B. C. But Masonry is more than its forms and ceremonies, its

rules and regulations. It is not so much when Masonry had its birth; it is of more importance to discover its real origin and purpose through a study of that which it teaches.

Now in 1717 A. D. in England it is said "a great Light came to Masonry," since which time that date is spoken of as the revival of our ancient order.

We are challenged by a Rev. Father Drury in the question box of "Home and Country" to show a single historical reference that will carry Masonry back any farther than 1717 A. D.

It is of no great importance to reply to criticism from our enemies; it is of importance that we know the animus of such attacks, and to be able to rest securely in the fact that Masonry as an institution is impregnable.

But we must not forget that liberty belongs only to those who can win it; and won it was by our forefathers and the Masonic founders of this republic. To us belongs the privilege, as well as duty, to demonstrate by our acts, that liberty is deserved only by those who know how to keep it.

To return to the date 1717 — the revival of Masonry. Now in Central Park, New York City, there is an obelisk, which Commander Gorringe of the United States Navy removed from Alexandria, Egypt, to its present location. To make a long as well as an interesting story short, I will say that under the pedestal, on which the obelisk stood in Egypt, were several things of Masonic interest; a trowel, cemented to one of the stones; a pure white stone, polished and of true cubical form; also a stone marked by tool marks showing it was intentionally made rough; another stone cut into the form of a carpenter's trying square; still another one showing an ancient Egyptian cubit gauge and some hieroglyphics on a trestle board spelling part of the word "temple."

The officers of the Grand Lodge of Egypt were present at the request of Commander Gorringe — who sent for them as soon as the trowel had been discovered. It is not necessary to state that the stones found, corre-

spond to what we call the rough and perfect ashlers, the square and the gauge. Other points of interest might be mentioned, but I hasten to state that the bronze crabs, which held the obelisk to the pedestal were inscribed, as follows:

"Anno VIII Augusti Cæsaris Barbarus praef Aegypti posvit Architectante Pontio."

Which is to say "In the Eighth year of Augustus Cæsar Barbarus prefect of Egypt placed. Pontius architect." This was in the year 22 B. C.

Recalling again the fact that 1717 is spoken of as a revival of Masonry, let us note the historical fact that Iamblichus, a student to whom Pythagoras taught the ancient mysteries, fearing that those who rule by controlling their fellows by the powers of ignorance, superstition, and fear, would make way with the opponents of despotism — put into writing some of the ancient teaching, ancient even in the time of Pythagoras who lived in the 5th century B. C.

To read the writings of Iamblichus would be like reading to you part of the E. A. lecture; it touches upon temperance, fortitude, prudence and justice; inculcates morality as essentially necessary to the seeker after truth, because to know the truth comes only to him who is true.

Pythagoras "traveled in foreign countries, was initiated into various orders of the priesthood, and raised to the sublime degree of M. M." Egypt, Chaldea, and India, were visited by him, and to this day he is remembered in India by the name — Yavanacharya or the Ionian teacher.

He taught the heliocentric system, the metaphysical trinity; God as the Universal Mind; and he was proficient in astronomy, music and geometry. He knew the "mysteries" because he was an initiate.

But "what are the mysteries"— they are not what some writers would have us believe them to be. The word "mystery" is derived from the Greek "muo" to close the mouth. Every symbol of the ancient mysteries

had a hidden meaning; its highest application referred to the spiritual nature of man, and the powers of the Soul whereby the earnest student could prove for himself the reality of the spiritual world, and thus convert a longing hope and a fervent faith into real knowledge.

The fundamental ideas of Masonry are concerned with:

1st. Deity — that principle of principles, symbolically referred to as the Grand Architect of the Universe.

2d. The conscious self-identity of the Soul of man independent of the physical body; and this is the 20th century way of stating the problem of the ages "if a man die, shall he live again."

3d. The interdependence of humanity upon its individual units, whose real happiness is conserved in rendering service to humanity, and it is this principle that unites us into a sacred band of brothers the world over.

In these fundamental ideas, common to all religions of the world, we discover the principle of universality. Thus we see the reason why Masonry has preserved itself as a unit through a succession of ages, and it has taught morality as the fundamental ethical principle in all religions, without which principle, all other teachings lose their effectiveness.

The watchful student soon discovers these two facts:

1. Things cannot be understood where first he meets them.

2. In the words of Max Müller: "He who knows only one religion, knows none."

Pushing back our inquiries; studying by the comparative method and holding to the idea — to first look for points of agreement — we find the fundamental principles of Masonry at the fountain head of Brahmanism, Buddhism, Parseeism, and the Religion of the Ancient Egyptians, the mysteries of Greece, the teachings of Pythagoras, Plato, Plotinus and the teachings held by Origen, the only one of the Fathers of the Church who stood by his obligation as an Initiate, and who saw great possibilities to humanity, if the real truth were

only handed on. But — what happened? He was degraded for obscure reasons to the rank of a layman by the Priests of the early church, since which time the rule has been enforced with an iron hand — "Don't do as I do — but do as I say." Ignorance, in countries under the domination of those responsible for Origen's downfall ranks in educational standards, from 55 per cent. to 89 per cent. of illiteracy.

Strange to say, the world ever since the beginning of the Christian era, has allowed its thinkers to be immolated upon the rack, derided by carping critics, and the higher evolution of humanity immeasurably retarded.

But little of the real truth has filtered down through the ages.

Let us see if we can find out why.

To begin with, the term "operative Mason" in its highest aspect, also alludes to him who by "living the life" awakens the spiritual faculties of his intelligence and thus converts those "intuitive convictions which we denominate Faith" into a personal experience, which forms the basis of knowledge by which the hope of immortality broadens into an ever widening consciousness of its reality.

This is why speculative Masonry is so far interwoven with religion (or "the application of the facts of science and the conclusions of philosophy to individual life and conduct") as to lay us under obligation to rationally apply our knowledge of the moral principles of Freemasonry to individual life and conduct. Because such living opens the higher faculties, and the contemplative soon see why every recognized duty must be performed cheerfully — and how necessary it is to exercise that form of self-control which shall install the WILL as the Master of the Lodge — within. These individuals always find it difficult to pass on the "good news" — or to spread the Gospel because their message emancipates the individual from bondage and from servitude. Their message favors independent thinking;

their teaching indicates that "man's value to himself as an individual is the only sure and true measure of his value as an active, living factor in the social organism of which he is a part." This is Masonry.

In all ages men have aggregated themselves into large organizations to force education along lines which teach, that, "man has but one value; a value to the great organization of which he is a part." By iron rule and despotic power, the individuals belonging to such an aggregate body are forcibly molded to religiously accept the Moral sentence that "his greatest value to himself is measured by the degree to which his individual Will, intelligence and conscience are subject to the domination and control of that aggregate body of which he is a part." This is not Masonry. Not even Religion. It is Despotism.

Am I too sanguine in the hope that my theme has been clearly enough developed up to this point, to suggest, that our ancient brethren wrought in operative, as well as speculative Masonry?

If not, then it is proper to call to mind the fact that every ancient nation had its mysteries; its secret teachings, in which the candidate was taught the idea of One God; the Brotherhood of Man; and the Immortality of the Soul.

This is true of human evolution, from the cradle of the present race of mankind in central Asia on down to our own times.

Every religion from time immemorial had its secret teaching for those who "were duly and truly prepared" to receive it, and each had its popular story for the less advanced.

In the early days of Christianity, the candidate was initiated through three degrees before he came into full fellowship with his brethren. Is it not easy, then, to see why so little has come down to us concerning the real teachings of the ancient religions and why so much uncertainty attaches to the "Divine Instructors who have appeared on earth to teach truth and morality to men."

Are these points worth consideration in connection with the symbolism of the "three steps"?

The ritual gives many valuable hints as to what is necessary to "building the temple not made with hands," and further indicates that by practicing the moral principles taught in Masonry, we shall erect that temple "eternal — in the heavens." And the five steps aid us in acquiring our bearings so that by using the "working tools" of will and reason we may keep our character building along right lines. Masonry thus puts the responsibility upon the builder, because after the design has been furnished us, and after the Great Architect has presented us with "consciousness as the receiving faculty of the Soul"; and further endowed us with "the ability to make a free, independent, and self-conscious choice, by means of the Will"— we must build true or false — right or wrong. We must grow or atrophy. In the vernacular, it is "up to us." "To be a man" is to recognize this duality in manifested nature and to realize that the "individual intelligence" is the 20th century name for the Soul.

An ancient symbol is the pentagram or 5-pointed star, and our ancient sages referred to it as a symbol of "an instrument, complete as the world and as accurate as mathematics" because it symbolized the human, or the individual intelligence.

The one point directed upward referred to the ascendency of our better or divine nature; the two points directed upward referred to the destructive process working in the nature of man.

Now in the Vedas, that "Great Light of the Hindus" the mind of man is referred to as the 5 principle, and the word "man" is derived from the Sanscrit root "mu" of the verb "to think." Thus it is that the pentagram is a symbol because it is a concrete representation of an abstract idea.

Still keeping to the symbol of the number five, let us recall the five orders of architecture, and the facts that "to the Greeks and not to the Romans, we are indebted

for that which is great, judicious and distinct in architecture," and then refresh our memory that it was in the Augustan age, in the year 36 B. C., that, Marcus Vitruvius Pollio was permitted to give to posterity the rules of construction of ancient temples, particularly those of Greece; his revelations can only be studied esoterically as Vitruvius was an initiate in the Ancient Mysteries, and his rules of proportion are those taught anciently by initiation. He too drank at the same fountain of wisdom, as did our friends and brothers before him — Plato and Pythagoras.

The ancient canon of proportion is part of the secret knowledge of the sages of old — a knowledge long since monumented in the Great Pyramid and in the temples of Egypt, Assyria, and India. Modern skill can but imitate until it shall gain access to that wisdom locked up in glyph and in symbol, the key to which lies hidden in that miracle of miracles — man.

At the foundation of all religions is a secret teaching, based upon real knowledge of nature and of man. By its symbols that teaching may be traced into the very night of time. The divine instructors of early man did not invent arbitrary signs, they followed nature whenever possible.

The theme I have tried to develop, from the ritual itself, as appropriate to Maundy Thursday, may be summed up in the statement, that, the true Mason in ancient as well as in modern times is one who constantly strives to come to independent conclusions by rational thought, putting every truth to use, and striving to live the life in accord with that which his own reason and his own conscience point out as embodying his own moral standard of right.

This is the burden of the teachings of all religions and all philosophies of old that would have man unfold the Divinity within, by the aid of knowledge in place of ignorance; self-reliance in place of fear; and individual responsibility in place of superstition.

And this is — Masonry.

A PORTION OF THE FIELD OF MASONIC STUDY[1]

MASONRY has a history, a literature and a philosophy. The study of Masonry may be approached through any of the foregoing divisions. Their relative value depends largely on one's accumulated knowledge, together with the use he wishes to make of the "further knowledge" he will acquire as a student of Masonry.

Masonry is an institution, modern in the sense that it was revived in 1717 A. D. Ancient in the sense that in all ages, among all civilized people, there have been associations of individuals, holding sacredly the idea of:

1. God (The Great Architect of the Universe).
2. The Brotherhood of Man (Service to Humanity).
3. The Immortality of the Soul (the conscious self-identity of the Individual Intelligence (the Soul) independent of the physical body).

These three may be called a Masonic Trinity.

In rare instances the knowledge of immortality through a definite personal experience has been obtained before death. It has been the priceless jewel obtained by the living of a life in accord with the highest ideals of justice and morality of the individual attempting to seek real mastership.

In all ages a few have lived the life, gained the experience, and made the demonstration in complete verification of what our Brother Jesus, a Master, said: and what has been put on record by one of the patron Saints of Masonry, St. John, chapter xiv, 12, viz., Jesus encouraged his disciples to persist in their studies and good works by telling them, that they could equal all

[1] *The Masonic Bibliophile,* April to June, 1912.

that he did, and do greater works even than he (Jesus) was doing. He also told them, more than once, that, by living the life and thus knowing the doctrine, they too would become Sons of God.

When we recall to our minds that the early Christians were a secret order, we cease to wonder at the many creeds and dogmas clustering about the simple life of Jesus and the very few things he himself left in the spoken word. Look up the New Testament in "Everyman's Library" and note the few words of Jesus, all printed in short lines.

The truth is not past finding out, but the individual who really wants to know must do the searching, for reasons which will unfold to him, as he travels the rough and rugged road to the intellectual heights of the Himalayas.

Masonry has preserved for "future generations," the ethics of every religion, because these principles are at the foundation of either a personal demonstration of, or a real Faith in, the eternal question—"if a man die, shall he live again." Morality (ethics or conduct) is the corner stone for that "spiritual building not made with hands." Without morality, the teachings of any religion lose all their effectiveness. It is true, that priests can keep their communicants in ignorance, and rule them by fear, by preying upon their superstitions; but this is not religion, it is despotism. It has made rivers of blood flow in the past; done in the name of religion; but done for love of power, for worldly wealth at the expense of the poor and oppressed. It can and will be repeated, if we who differ with despotic principles, allow it to be repeated.

KNOWLEDGE IS POWER.

Masonry has at all times fostered the spread of knowledge, and it has done well. Security for our free government depends upon the education of our children; and this depends upon a continuance of the free public

schools. Under no circumstances should we permit any part of public money, no matter how raised, to be diverted to the support of any sectarian school or for any purpose of such sectarian school. Educational work is not alone the duty of teachers in our schools and colleges. It is your duty, and mine, as well, to "foster those institutions that have to do with the general diffusion of knowledge." These are the wise words of Washington, man and Mason, and he knew whereof he spoke. The root of the matter is in our public schools; criticism and attacks are hurled against them and the Church of Rome leads the van of carping critics.

EDUCATION.

Education is a process. The word means to "draw out" or "bring into view." We cannot "draw out" what is not there. So education is not pouring into weary heads a lot of information, much of which will be lost or forgotten. It is rather the development of the individual's faculties, capacities and powers. Books, lessons, etc., are the means to an end. We never reach the end. After school and college days are over, we are likely to become "busy" and the educational or development process goes much more slowly.

There comes a time when the longing "to know" reappears. This time it filters through our being, after perhaps, years of drifting, doubt, denial and indifference. At this point, I can say, that I know of no other line of research that "proves up" like the study of Masonry. One cannot read as he runs, for real Masonry requires personal effort on the part of all who want to know. Information gleaned from various sources, demands thought; points require further study; and after a time we reach the plane of understanding and the effort is worth all it costs.

AN EXPERIENCE.

As a student of medicine, psychology afforded the writer much interesting reading, it touched the mysteries of his own being, and gave a restful respite from the, to him, more arduous studies of anatomy and pathology. He ceased to wonder why some evidence of the Soul was not forthcoming in the wonderful revelations of the dissecting room. Psychology pointed toward the living man as the place for Soul study. The last place in the world to look for a living Soul, is in a dead body.

An important matter in Psychology is the study of the religious experience of individuals and nations. This formed the stepping stone to much reading of comparative religion, and then to a study of the ancient civilizations in which the ancient religions flourished. All of this was but the prelude, unrecognized at the time, then came the writer's initiation into Masonry; and later the careful study of the ritual as an officer in the Blue Lodge, and an interested worker in some of the higher degrees.

The writer can look back to a time when he was repeatedly surprised to find in symbols, traces of our ancient order in the far distant past. Now the surprise would be, *not to find* these traces in all ages and among all nations, from the dawn of civilization to the present hour.

SECRET TEACHING BACK OF ALL RELIGION.

While making no claim to expert scholarship, it has been a labor of great personal satisfaction to trace the "secret teaching" back of all religions, in every nation from time immemorial down to the present time.

In symbolism the "old" teaching is ever alive, and it is the inspiration of the "new" teaching of to-day. The field of study is very wide; it will bear deep cultivation, and yield a harvest of golden grain of thought,

which will aggregate more than enough for all nations, but harvesters are needed.

Personal effort is the *sine qua non* of success in this work. The books mentioned should start one on the road. If the student really desires to know, but little else is needed than to drop him the hint.

AS IT IS TO-DAY.

By way of illustration, the student of Masonry, might with profit, survey the field of Masonic activity to-day.

The candidate is early told: "Follow your guide," and he does so with interest increasing at every step, as the ritual unfolds to his consciousness. He is impressed that Masonry means something, and hopes to know "what it means" as he "progresses."

The candidate is made an E. A. and sees seven or eight brethren aside from the officers in attendance. At his examination, he may see a few more. The F. C. degree calls out the usual corporal's guard. Then because the class is large, or because one is called away, the third degree is given on two different evenings, at the first of which the attendance is small, because no supper, no speeches, no *added* attraction is scheduled. But when the second evening comes around, and special attractions are advertised, the lodge room is well filled, if not jammed. The candidates make comparison and draw conclusions. They hear funny stories, most of which they cannot tell to "any lady" as Pat Casey says. Now and then they hear that Washington and his compatriots were Masons, and that the order is very old and very honorable; and that the symbols of Masonry have a deep significance, all of which is interesting; then it bewilders, and finally these candidates join the ranks of the "lost interest" regiment.

The Grand Lodges provide a ritual, after its lessons and teachings have been imparted, the candidate is treated to the "fourth degree" and is jokingly told that his money paid for it, and then listens to what different

speakers are "reminded of"—and fails to note any apology on the part of anyone, for the brand of "reminders."

Now this is not the rule, but it is all too frequently the case, because nothing has been planned out of a different nature.

AS IT MAY BE — PROVIDED — !

Suppose for instance, that every Lodge had at least one member sufficiently interested to attend the Masonic Study School ten times in a year, and that he was given an opportunity to suggest some Masonic topic for discussion; indicate some short Masonic article to be read; or propose the name of some well informed Brother to make a short, but studious talk *early* in the work of the "4th degree" and not at the time, when everyone is rushing for the last car. Suppose all of this, now how long would it be until at least one special meeting in a year were devoted to Masonic Instruction other than degree work. How long would Masons in Hamilton County be satisfied with one Masonic Study School, wherein to pursue the deeper study of the wonderful teachings that have come down to us from time immemorial.

As Brother students searching for the Truth, desirous of gaining knowledge that will best aid in the evolution of the individuals and aid the uplift of the great orphan —humanity— we have the basis for approaching any and all questions in the right spirit. Not for the purpose of indoctrinating anyone, not for the purpose of inculcating time worn dogmas, nor for the purpose of engrafting any creed upon anyone, but for the sole purpose of searching our own Soul for those experiences which are common to all students, who are really desirous of possessing Truth for its own sake.

"Many are called but few are chosen"—the choosing is an individual matter. One becomes a Mason of his "own free will and accord." One must choose to

study Masonry, it cannot be forced upon him, as it is worse than useless to offer any inducement to start on the rough and rugged road that leads to real knowledge.

THE SPIRITUAL ORIGIN OF RELIGIONS.

Numerous topics come forward as we write — all having had more or less consideration at our various meetings. But we pause to pass them in review in the endeavor to select just one more that will be of interest to those who may listen to, or read what is here written. One topic, that of the origin of religions, ought to be of sufficient general interest to hold the attention of all, as it has been so misunderstood as to have hindered the higher evolution of the race. Whereas we all know the intent of real religion is just the opposite.

We start in life with the ideas gleaned from our environment and early teachings. In most of us, the time comes when doubts assail and questions torment us. We pursue the matter to the best of our ability, or perhaps give up the quest for the knowledge we crave. Conflicting opinions bewilder us, and with the masses of old we cry — *cui bono* — what's the good of it any way?

Religions by some writers are supposed to have been elaborated from simple, and in some instances, foolish beginnings. From the worship of the Sun, Moon and Stars, the changes have been rung so that now we have Christianity, with Jesus figuring as the personified Sun-God, born at the Winter-Solstice, resurrected at the Vernal Equinox; and Mary the Virgin, is a Zodiacal constellation, to this day called the Queen of Heaven in the Catholic prayer book. Or, according to other writers, all religions had their origin in the mystery of reproduction, the creation of a new being by conjunction of the sexes. So that the cross is the symbol of the male and female organs. This is phallic worship; it may be that the covert statement often made by Catholic priests: "Christians do not even know the real mean-

ing of the cross" refers to this aspect of the origin of religion. The priestly vestments are, many of them, purely phallic in design, according to Furlong, Inman, Jennings and others.

Books are written upon this side of the question. They require no deep study to apprehend their meaning, and they seem to indicate the natural evolution of the subject; so without any investigation, people make the world old error of thinking that things can be understood where they are met with first.

RELIGIONS DO NOT DEVELOP — THEY DEGENERATE.

Many centuries of the world's history show that religions do not develop from savage customs upward through animal worship to totemism, thence to visions and dreams as foundation material for ethical and moral teachings.

Religions do not develop; they degenerate. Their source is in the mountains of spiritual attainment. The stream comes down through disciples and interpreters, and steadily reaches a lower and lower plane. A Buddha or a Paul comes to check the changes wrought by time in the teachings of the Master. Sadly they realize, that, to the few it is given to *know* the mysteries of the kingdom of heaven; and the many have not seen the necessity of making the personal effort to develop the capacity to understand, so they elect to remain "without."

THE GREAT TEACHERS.

A survey of the great teachers who have appeared on earth to teach truth and morality to men is the same in all instances.

First comes the founder. Full of knowledge gained through years of personal effort, and so he is rich in wisdom. Self-conquest has given him power as a natural consequence. Cheerfulness and compassion animate his every act. Unselfishness added to these virtues

wins the esteem of the people. He is a man, among men; but his greater knowledge sets him apart, and his divinity is revealed as he passes through trial after trial in his effort to give to the world the message wrought out of his own being; grafting it upon the current religion, or current thought as he finds it; endeavoring to whip the flame of spiritual life of his people into a brighter glow; sorrowfully he sees the multitudes comprehendeth not; and joyfully, he teaches the few disciples who choose to follow him, the first steps of the Truth which shall make them free. Without dogmatism, he lays down the propositions, which they are to solve by a study of their own experience with their inner lives. The criterion of Truth begins to develop in their own souls; and they, like the Master, come to know by personal experience, the meaning of Faith, Hope and Charity; they realize the function of Pain and Sorrow; they understand the potency of living the life according to one's best judgment of right and justice.

WHAT HAPPENS?

The Master leads the disciple to live the life. Not to view life as he does, not to accept the things he accepts, but simply to grow along natural lines toward spiritual development. The disciples with the Master, constitute an association purely voluntary. They become a focal point for the transmission of spiritual truth to humanity. The disciples realize that the Master gave no doctrines in dogmas or creeds to the World. He simply gave himself, without the hope of a fee or a reward, and he did it of his own free will and accord.

The effort of Master and disciples is to uplift the race, by inculcating principles which if followed, will build character, increase intelligence, foster self-reliance; inculcate independent thinking; abolish fear; annihilate superstition; and spread love and good will everywhere.

This giving of himself to those who will accept the gift, is the central truth in the life and religion of

Krishna, the Hindu; Osiris the Egyptian; Gautama the Buddha; Sosiosh the Mazdean; Zoroaster the Persian; and Jesus the Christos.

The central truth is handed down to other generations. In time, the real teaching is forgotten or lost, because in the first place it belonged to the few to whom it was given to know the mysteries of the kingdom of heaven. Instead of becoming One with the Master, by living the life; a later generation abides by the *Dogma* "he gave his life that we may be saved." The whole tenor of the beautiful teaching is thus perverted. The mystery remains shrouded in darkness, instead of being solved, as solved it may be, by more light being shed upon it by the growth of consciousness as the receiving faculty of the Soul.

OSIRIS — THE VIRGIN BORN SAVIOUR OF THE ANCIENT EGYPTIANS.

Such is the sacrificial life. The Master comes in divine power and love. He gives not so much a religion, as himself; a sacrifice as the symbol of the fact, that his teaching is the theory; his life, the demonstration, thereof. In Egypt the giving of the life of the Master, is symbolized by the cutting up of his body into fragments, and scattered abroad. The fragments were gathered together and made one again in a new and glorious resurrection after the third day of burial. Osiris departed from the visible world, but did not cease to be, so he rules as King over the destiny of the Souls of the departed. He is the Virgin born saviour of the Ancient Egyptians.

KRISHNA — THE VIRGIN BORN SAVIOUR OF THE ANCIENT HINDUS.

Krishna's life-history is full of hidden symbolism and tradition. He came as a great Master of spiritual things over 5,000 years ago to the people of India.

Gradually his spiritual knowledge and Mastership revealed itself to those few who were duly and truly prepared in their hearts to understand him.

Krishna, the Virgin born Saviour gave, not so much a teaching, as himself, raising the life and consciousness of his disciples to such a plane of vibration, that a knowledge of spiritual facts, was as natural to them, as the knowledge acquired of material things.

BUDDHA — THE VIRGIN BORN SAVIOUR OF THE BUDDHISTS.

Down through the centuries, we come to a point that is over 2,500 years from to-day, when Buddha the compassionate comes into view in the tragedy of the Soul. He began with humanity as he found it. He picked up the thread of true spiritual teaching. Lived the life, came into possession of spiritual knowledge by personal effort, and is revered as the Virgin born Saviour of the Buddhists.

Zoroaster, Orpheus, Sosiosh, and other initiates furnish abundant material for the elucidation of the topic we are all too briefly considering — materials which enable one to fully appreciate and correctly interpret the message of the last great initiate known to the world at large — the message of the Master — Jesus.

JESUS — THE FIRST GREAT INITIATE FOR THE WESTERN WORLD.

From the teachings of the great Master Initiates, we may learn that real religion is a simple matter.

It is first a question of the life of the Master, together with the effort of the disciples to enter into that life, so that, by the same kind of personal effort, the disciple may enlarge the content of his consciousness by independent efforts of the will. The reality of spiritual things is demonstrated, and so life in the Eternal is established, which enables the one to say — "I and my Father are One."

The spiritual history of religions is thus the history of the Masters. The basic fact in that history, in whatever age, is the effort of the disciples to live the life, and to *know* the doctrine through personal experience. Churches then became associations of disciples living the truth taught by the Master. This was the fact in the days of Osiris, Krishna, Rama, Buddha, Zoroaster, Sosiosh, Orpheus, Moses, Pythagoras, Jesus, and it is possible now. Years and cycles roll on, but the Silent Watcher, the Witness, the Master appears when the student is ready, now, no less than in ancient days.

IS THE "GREAT WORK" A MASONIC BOOK?

THIS question came up during a discussion among the students of the Masonic Study School (Cincinnati). It was asked by one of the students who had not read the book. Another student who had read the book carefully, remarked, "The author must be a Mason, otherwise he would not have written the chapter called 'The Lineal Key' along such strictly Masonic lines." And a third one observed, that, "the chapter entitled 'The Mark of a Master' indicated the high Masonic character of the author."

The proper procedure in the solution of the question or problem involved in the query would be, first, for one to read the book. It would be more correct to suggest that one study the book, because this would simply imply fixing the attention upon *what* was read. But in conformity to the method of The Masonic Study School, we endeavored to get down to the basic principles in this, as in all questions raised during a discussion. Because of this question illustrating the method of study, the summary of the discussion may interest other students. The query is as important as it is interesting, because some Masons of intellectual ability have criticized the book as being non-Masonic, which suggests a sub-query:

WHAT IS MASONRY?

One of the questions propounded to applicants for admission to the Masonic Study School is "What is Masonry?" No two Masons would answer this question in the same way. Suppose the reader thinks it over for a short time, and then writes his answer in as few words as possible. After which do some reading

with attention (i. e., study) and at the end of thirty days write out another answer. And so at intervals, as he gains a larger body of information, let him write out other answers, and he will demonstrate the point just raised, and also, he will have evolved a method by which to measure his own progress in the acquirement of knowledge.

What is Masonry? That is a great question. One can study it along historical lines and find so many gaps that he will begin to think that Masonry has not much of a history and therefore no antiquity. Study Masonry by what it teaches, and follow Masonic teachings as far back into history as you are capable of doing, and the whole aspect changes from darkness to light. Apply these principles in daily life, and with Paul, we too become Master-Builders.

There is not space at our disposal to elaborate and to illustrate the many phases which present themselves to our mind in the study of the question "What is Masonry?" It might be of interest to quote just one answer to the question from one of the applicants to the Masonic Study School.

"What is Masonry?" To me it is an institution — modern in the sense that it was revived in 1717 A. D., ancient in the sense that, in all ages and among all civilized people, there have been associations of individuals holding sacredly the ideas of One God, Service to Humanity (i. e., Brotherhood of Man) and the conscious self-identity of the Individual Intelligence (i. e., the Soul) independent of the physical body; and this knowledge has in rare instances (Jesus, Buddha, Krishna, Sosiosh, Zoroaster, Hermes, Pythagoras, Plato and others) been obtained *before* death. Masonry has preserved the ethical principles of every religion, because these principles are at the foundation of a personal demonstration of the question — "if a man die, shall he live again?"

Suppose one should read with attention (i. e., study) "The Great Work" and then write out an answer to

the question, "What is Masonry?" to compare with one written some time before. Suppose that answer gave a lofty conception of Masonry, and invested some of the verbiage of the ritual with a meaning never before apparent to the student, suppose that meaning made the teachings of Masonry throb with demonstrable purpose and stimulate the student to endeavor to the best of his ability "to live the life, to know the doctrine"; would not such an one accord to the writer of such a book, capable of producing such an impression, the greatest possible appreciation of his Masonic insight, and his high Masonic purpose to aid Masonry to come into its own royal inheritance?

"The Great Work" is such a book; its author is such a Mason, and those who know and understand him, love him as Brother Man and Brother Mason.

But what is the "Great Work"; here again is room for much study, but let Albert Pike answer for us: "The Great Work is, above all things, the creation of man by himself; that is to say, the full and entire conquest which he effects of his faculties and his future. It is, above all, the perfect emancipation of his will, which assures him the universal Empire of Azoth (i. e., the creative principle of Nature) and the domain of magnetism (see page 442 *et seq* 'The Great Work' by T. K.) that is complete power over the universal Magical agent" (page 773 "Morals and Dogma" by Albert Pike).

Let us now turn to page 854 of "Morals and Dogma" where we read "Freemasonry is the subjugation of the Human that is in Man, by the Divine; the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory; when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels; is the true Holy Empire."

Thus it seems that there is a deeper meaning to Masonry than the mere ritualistic work. But this deeper

meaning is Masonry just as much as ritualistic work is Masonry. One is the outer meaning, the other is the inner meaning. A little light may be shed upon this inner meaning of Masonry by quoting a few paragraphs from "The Great Work" that we may see how its Masonic utterances check up with those of that great Mason — Albert Pike.

"Freemasonry, in its modern form, represents but one of the many efforts of the Great Parent School to transmit its knowledge to the world in definite, scientific and crystallized form. Had that effort been entirely successful the Masonic Fraternity never would have come to be known as a mere 'speculative' Order. That is to say, our modern order of Speculative Masonry is only a 'substitute' for the association that was originally planned and intended by the Great School of Masters. Had the original design been fully consummated an exoteric Order of 'Operative' Masons would have been the result. Its members would have become 'Operative' Masons in the ancient and exalted meaning of that term. That is to say, they would have become master operators of the faculties, capacities and powers of their own Souls. In that event, Freemasonry would have become a great public school of Spiritual Wisdom, in direct touch and coöperation with the Parent School, from which it received its inspiration and authority" ("The Great Work," page 47).

Again, quoting page 45: "From the foregoing it will be observed that the work of the initiate in the Great School is that of a 'Builder'; from the beginning to the end of his labors he is building the 'Temple of Human Character.' This he does upon the solid rock of Enduring Truth, and 'when the Temple is complete' it stands as a column of unfading 'Light' to illuminate the pathway of life to all who travel that way."

Now it so happens that some enemies of Masonry label this inner meaning, "Occultism or Mysticism, or Theosophy" or some other name, and so cause confusion in the minds of those good Brothers who have

not the time or inclination to analyze these things to get at the facts.

Masonry is not any one nor all of these fanciful things, and the discriminating reader will not so confuse it.

PERSONAL EFFORT

THE writer has been for some time reading and studying some old books full of wise suggestive thoughts, quite as applicable to these days as to any of the days beyond recall. The message of these old books is simply to point the way to the new-old Teaching which once pervaded the whole earth.

True, it requires a personal effort for one to get at the rich stores of wisdom, because as the author of the old book which lies open before me says: "Neither Truth nor Light will come to any man who does not want them with all his heart and soul; who does not SEEK for them eagerly, and who does not toil early and late for their attainment."

Many are called but few are chosen is an old axiom, and there is some doubt as to how many will care even to read these few inadequate paragraphs, inspired by a long acquaintance with the author referred to and others like him. An acquaintance only with their writings and work, because they have long since passed the great divide and by their work have enabled others to discover that the Dark Valley of the Shadow of Death, is but a valley and dark only to those who have not as yet removed the hood-wink by refining their lives here and now as a preliminary to the opening of the spiritual channels to consciousness.

In a certain place reference is made to the "Messengers from God" a synonym for "Messiah, a divinely-sent Spirit who teaches Truth and Morality to men." The Saviour, because he announces tidings of salvation, and points out the WAY that leads to Light. A man in all respects while he sojourns on earth; not exempt from human error, except in his teachings "which are based upon continuous effort and include therefore a personal

experience on all points of basic importance here alone comes in the infallible part of real religion." Jesus was the Ninth Messenger.

The testimony of the Ninth Messenger is, that it is only an evil and adulterous generation which seeketh after a sign (Matt. xii, 39) and, says our author: "We may be perfectly sure that it is in accordance with all we know of God, that He abstains from any semblance of leading men to the right way by any other than an appeal to their reason; an appeal that succeeds when reason listens. As every man has it in his power, if he really tries, to find out true religion, and separate it from the false, so also he has power to enter the Supernatural Sphere, and to converse with Angelic Essences. BUT HE WILL NOT TRY; and therefore he remains forever ignorant and forever outside. And it is hardly fair that he should deny altogether the Paradise that blooms within the Gates if he has never tried to approach those Gates. But this is what he generally does. A man who clings to sensuals cannot associate with spirituals. A man who relies only on his common sense; on his money getting power, on his mere energy after carousals, will never reach the higher, the spirit sense — the soul illumination. I know plenty of scholars and men of worldly wisdom who think the Supernatural is all moonshine; but I never knew that any one of them had striven to attain admission into the Circles of Light, which are not the less real because they are unseen of such. Everyone knows that a man cannot get money or food, or learning, without labor; everyone thinks he can get Truth (which is the most precious of all things) without any exertion at all of his own, but simply by listening to some hired priest whose words he accepts as words of wisdom. But if we want Truth, or Light, or any Beautiful and Spiritual thing, we must labor for them quite as hard as we labor for gold, or aught else we desire to have."

The author quoted signs himself by means of a point within a circle.

THE DEW OF HERMON

THE dew of Hermon (the Holy Spirit) descended upon the mountains of Zion — for there Iao commanded the blessing — life for evermore.— Psalm cxxxiii.

This dew was also Hermes, the Sixth Messenger or Teacher of Truth and Morality to men.

The ancient significance of "dew" is that of teaching or instruction. This idea is represented in the hieroglyphs of the Egyptians by wavy lines in the form of a double arch. In Hebrew the word (ire) signifies drops of water and likewise to teach. The idea in a symbolic sense is that of instruction which prepares man for the gaining of wisdom, and rain which prepares the earth for bearing crops.

This same symbolism runs back through the ages and shows again the link connecting all the religions with a Secret Teaching given to each Messenger and he in turn transmits it to the people of his generation in a manner best suited for their intellectual development.

The foregoing might do for a thesis, the elaboration of which would disclose many strange symbols, all having a bearing upon Masonry. But he who runs would not care to give careful attention to the development of the idea; and he who stops and thinks would better make the personal effort himself, and thus gain all the good in order to pass it on to someone else by throwing out the suggestion.

JACOB'S LADDER

"AND he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels (Messengers) of God ascending and descending on it."—Genesis xxviii.

In Greece, in Egypt, in Assyria, and in India this "ladder" symbol can be traced. The idea is more clearly understood by going back beyond the point where all symbolism began to be degraded because the key was lost.

In the dim and distant past the ladder idea grew out of the symbolism of the Sacred Tree, or the Tree of Life, the fruit of which is emancipation or eternal life, beyond which the end cannot be seen — because it is in eternity. In India sacred trees are, or have been rather, grown in an enclosure of an oblong square; this too a part of the Temple wall, as at Tiruvalier.

In Assyria the Tree of Life is shown with branches in the form of a ladder. In Egypt it is studied under Horus of the Ladder; the Ladder of Shu (light); the Ladder of Heaven; and the Ladder Divine.

MODERN PROGRESS OPPOSED BY THE POPE[1]

THE Pope's syllabus on "Modernism" has called forth much criticism from those who are not of the Catholic faith. It has also brought out a defense from the Catholic press that is calculated to make other acts of the politico-ecclesiastical hierarchy in Rome equally as unpopular.

To show that the Popes and the Catholic Church have not been opposed to science and progress, the Cincinnati *Catholic Telegraph* of September 26, 1907, suggests a study of science and education, and then mentions the names of some fifty Catholic scientists who (rightfully) hold a firm place in the world of progress.

The list tells of their achievements, but the very progress some of these scientists helped to make was not *because* of their Catholicism, *but in spite of it.* How the rulers of the Catholic Church treated some of its famous men is not mentioned by the *Catholic Telegraph,* but let us follow its editor's suggestion and "study science and education."

Nicholas Copernicus, a Catholic priest, father of the modern system of astronomy, heads the list, and Galileo, father of experimental science, comes second.

In studying some of the books on the "Index" which Catholics are debarred from reading by the mandates of the Popes, an independent student of modern progress will find that Copernicus, because of his doubts as to how the Catholic Church would receive them, hesitated to give to the world his researches. His book was published but a short time before his death.

[1] *The New Age,* December, 1907.

Galileo, astronomer and scientist, to whom Catholicism now points with pride, in her defense of the Pope's criticism of "Modernism" was summoned to Rome and his doctrine condemned by the Pope. Later he was forced by the Inquisition to abjure the Copernican theory.

Columbus, a Jew, but claimed by Catholics to be a Catholic, was shamefully treated by the Spanish "Department of Indian Affairs" which department was under the direction of Fonesca, Archbishop of Rosana, and Patriarch of the Indes; he was also the confident adviser of Isabella of Spain.

Fonesca was one of the commission appointed to examine into the schemes of Columbus and he reported them to be visionary and impracticable. Throughout life he was the implacable priestly foe of Columbus, and as a member of the "Council of the Indes," he found ample means of gratifying his hostility. Unfortunately, to him was committed the care of the missions for the conversion of the Indians, and he made a point of selecting the most fanatical and bigoted men. He was also continually engaged in disputes with Las Casas, who had the best interests of the Indians at heart, and with Cortez, both Catholics.

Among the Catholic botanists mentioned as contributing (as indeed he did) to modern progress is Caesalpinus, whose work, "Quaestiones Peripateticus," published at Florence, in 1569, acquired great celebrity. It was attacked in various ways, and efforts were made to bring the author before the tribunal of the Inquisition.

Another Catholic named in the list of those to whom the Catholic Church now proudly refers in her defense of the Pope's attack on modern progress is Descartes, who was, indeed, a great thinker, and who is entitled to rank as the founder of modern philosophy. In promulgating his proofs of the existence of Deity, Descartes was in evident alarm lest the Catholic Church should see something objectionable in them. He had

also written an astronomical treatise, but hearing of the fate of Galileo, he refrained from publishing it. (George Henry Lewes.)

Descartes, in his resolve to examine the premise of every conclusion, and to believe nothing but upon clearest evidence of reason, is squarely on the "Modernism" side, and comes under the ban of the Pope to-day.

The list of names of Catholic scientists, philosophers, etc., is put forth to establish the fact that the persecuting Popes and the rulers of the Catholic Church have never been opposed to true scientific progress.

History shows the contrary, namely, opposition to anything and everything, except as approved and promulgated by the dogmatic authority of those who rule the Catholic Hierarchy at Rome, and yet the Catholic Church boasts that it never changes, is now, and always has been in favor of modern progress.

Editorial Note.—The celebrated English Jesuit, Father Tyrrell, used the following vigorous language about the Pope's Syllabus and Encyclical on "Modernism":

"The modernist movement had quickened a thousand dim dreams of reunion into enthusiastic hopes. When, lo! Pius X comes forward with a stone in one hand and a scorpion in the other. Thousands of the most deeply religious souls, scandalized by the crude identification of scholasticism with Catholicism will be kept from the sacraments.

"Nor can the wholesale alienation of the educated classes, with its implied contempt of the clerical mind, tell otherwise than disastrously on the less educated multitudes already rapidly falling away from the church, who, in these matters, invariably follow from afar the fashion of their leaders."

A pamphlet was issued under the name of "The Programme of the Modernists," as an answer to the Encyclical. The authors of the pamphlet and "all who have in any way assisted in the compilation of the book" were excommunicated by the Pope. The authors of the

book are unknown, but it is suspected that Father Romolo Murri, the brilliant young leader of the Italian Modernists, and Father Boniuti, are responsible for it. Father Boniuti is the priest who was removed from his professorship in the Roman Seminary for his Modernist views.

In the New York *Independent,* of October 10, 1907, appeared an article under the signature, "Spectator Catholicus," which is very interesting in view of the Pope's subsequent "Encyclical" and "Syllabus." The author, a Roman Catholic priest, in good standing, is an advocate of "Liberal Catholicism." Speaking of the spirit which has culminated in the Pope's decrees against Modernism, "Spectator Catholicus" says:

"The *Civilta Cattolica,* a Vatican organ conducted by the Jesuits, devoted the greater part of its space in an issue of last winter to raising a cry of alarm against the tide of liberalism which is rising in every civilized country, and threatening to sweep away even to the foundations many of the traditional forms of Catholic thought. The *Études,* a French Jesuit review, follows suit, maintaining that the modern views of Biblical criticism and dogmatic interpretation advocated by many Catholics are un-Catholic, dangerous, and destructive. A host of writers were charging Loisy, Lagrange, Hummelauer, Tyrrell, Leroy, and Blondel with the most serious dogmatic transactions."

Such language coming from a priest of the Roman Catholic Church is very striking. He also says:

"No, we are not animated by the wish to destroy, but by the zeal to promote pure spiritual Catholicity. We see the Church declining almost everywhere. The countries which she still holds are not greatly to her credit; the nations which she has lost lead the civilization of the world. We see Rome distrusted even by the fairest men outside the Church, and its yoke borne with discontent by thousands within the Church itself."

And the end is not yet!

HOW TO BE A HIGH UP MASON[1]

THE Mason who wishes to "improve in Masonic knowledge," should occupy some of his "leisure moments" in pursuing, systematically, the valuable literature now at his command. In this jurisdiction, the Hamilton County Masonic Library Association can furnish the student with any one or all of the works herein recommended.

"DUTY TO OUR COUNTRY."

The Power of our country is vested in our American institutions, viz., the State, the Church and the School. To know what this Power is and what it can accomplish, read:

Part II in "Facing the Twentieth Century," by James M. King.

Pages 165 to 259 in "The Genius of Freemasonry and the Twentieth Century Crusade," by Bro. Dr. J. D. Buck.

Pages 384 to 390 in "The Great Psychological Crime," by Bro. T. K.

This will prepare the Masonic reader to intelligently apprehend the Peril of our country. Again take up:

"Facing the Twentieth Century," read Part IV.

"The History of the Jesuits," by Ex-secretary of the United States Navy, R. W. Thompson, read Chapters XX, XXI, XXIII, XXIV and XXVI.

"The un-American Parochial School," by Father Crowley, also the small pamphlets bound with it on "The Godless Public School" and "Esoteric Catholicism."

[1] *The Tyler Keystone,* October 5, 1909.

To know how to protect our American Institutions, read the last chapter:

"The Crusade," in Bro. Buck's "The Genius of Freemasonry," and the pages 518 to 579 in "Facing the Twentieth Century."

"DUTY TO OURSELVES."

"Masons should be general lovers of the Arts and Sciences," and should inform the mind on all topics that will enlarge the mental horizon, "To the end that the reputation, honor and welfare of the institution may be firmly established and the world at large convinced of its good effects."

In "The Book of the Master," by W. Marsham Adams, will be found some clews to the mysterious religion of Ancient Egypt. As Masons, do not neglect to read the preface. Then in Bro. J. D. Buck's "Mystic Masonry," read pages 201 to 265 to gain an idea of symbolism and the meaning of the lodge. The introduction and the appendices of Bro. J. Ralston Skinner's book, "The Source of Measures," will open the way to a more comprehensive reading of our "Great Light."

Extend your reading of Bro. Skinner's discoveries as to the Masonic character of the Great Pyramid to a perusal of Louis P. McCarty's "The Great Pyramid of Jeezeh," because the author has made a life study of his subject and is more nearly in line with the data of Ancient Masonry than any other writer with the possible exception of Bro. J. Ralston Skinner, Bro. J. D. Buck and Col. D. W. Lockwood, U. S. A.

There are many books which might be recommended but these few will give anyone a good start and enable one to find out the line of Masonic study most interesting to him. Then the student will be able to hunt out topics in other books, and by the aid of the index to journal articles now being made by Bro. Powers of Hyde Park Lodge, one will be able to find much valuable ma-

terial long buried in the Masonic journals. Finally remember the three steps of a real student:

1. Study to know.
2. Resolve the matter over and over until you are sure you understand.
3. Then and then only, judge, according to reason, conscience and your own standard of right and justice.

OUR PUBLIC SCHOOLS AND THE CHURCH OF ROME[1]

THE following paragraph is a brief quotation from several pages of matter, editorial and special contributions, which the Catholic journals will quite generally spread throughout the length and breadth of the land, again and again, in the never-ending campaign of the Hierarchy of Italian Cardinals and an Italian Pope, to "make America Catholic."

"With this issue (August, 1910) *Men and Women* (a Catholic magazine) presents to its readers the first of a series of articles dealing with the question of Education — than which there could be none of greater importance not only because of the varying and various school laws of the forty-eight States of the Union, but because of the fact that from the public schools of the several States, religion is rigorously banished with the education imparted, looking always to the mental, but never to the moral, nor the religious development of the millions of pupils. There is also the question of taxing millions of citizens for the support of schools from which religion is banished, and compelling them to support schools in which the moral and the religious development of the pupil goes hand in hand with the imparting of knowledge and the rightful development of the mind. One class of citizenship is therefore taxed for a purpose from any benefits of which good conscience forbids participation. . . . Is it fair to subject to double taxation a class of citizenship, which yields to none in devotion to American institutions and which never will yield in the upholding of the principles which Cecilius Calvert planted in the soil of Maryland — the

[1] *Tyler Keystone,* October 20, 1910.

principle of civil and religious liberty? That class of citizenship has submitted, and will continue to submit, for conscience' sake to the double taxation imposed upon it until the coming of the day when the State school system will be organized upon a basis at once fair, just, educational and progressive in the true meaning of the word. . . ."

"A class of Citizenship (Catholic) which yields to none in devotion to American Institutions," shows its devotion by repeated attacks on our public schools, the principal bulwark of our hard battle for liberty and equal opportunity for all. The founders of this republic traveled far from their ancestral homes to establish our government, wherein Church and State should remain forever separate; because no other cure for the evils resulting from a union of Church and State in Europe could be found.

OUR PUBLIC SCHOOLS CHARGED WITH BEING GODLESS, WHY?

It was formerly the general custom to open our public schools with the reading of some Scriptural selection, and the saying of the Lord's Prayer. This course was followed to teach the children about God and man's accountability to Him. It probably was pursued with the idea of supplementing the religious instruction of the home. Pope Leo XIII once wrote: "The minds of children are most influenced by the training they receive at home." Consult Pope Leo XIII's great Encyclical Letters, third edition; pages 182 and 206.

The Italian Hierarchy in Rome saw this point of attack on our public schools in these nominal religious exercises. So the country was startled by priest-led Catholic protests, against teaching religion in our public schools. (On the first Index-Expurgatorius, published by Pope Paul IV in 1559, he placed all Bibles in Modern languages. The late Pope Leo XIII spoke of vernacular Bibles as "poisonous pastures.")

Some non-Catholic, press and public, foolishly rallied to the support of the protesting politico-ecclesiastic Catholics and out of the agitation came the virtual abandonment of religious exercises in the public schools.

Catholicism having thus eliminated the Bible from the public schools, a lull was judiciously ordered. In time these same Catholic Ecclesiastics, in return, charged the public schools with being "godless" and unfit for the education of the Catholic youth. The next movement was to erect Parochial schools, and the depleted pocketbooks of the Catholic people are mute witnesses to the success of this last named ecclesiastical activity. But what of the supposed increased morality to the Catholic youth? Thirty-seven per cent. of all convicts in our penitentiaries to-day, October, 1910, is justification for the charge that the Parochial schools are also godless. But the Italian Hierarchy, which governs the Church of Rome and its branches in the United States, hopes that the constant reiteration of the charge "godlessness" against our American public schools, will lead the Protestant religious press to echo the baseless charge, and so influence many pious non-Catholic parents to believe the public schools are vicious, and win votes, to add to Catholic votes, on the question of giving part of the school-tax to private schools on the plea that these private (Parochial schools) relieve the State of the expense of educating the children that attend them.

The argument is made still more subtle, by the Church of Rome, urging that Methodist, Jewish, or any other sect, would be entitled to its own pro-rata share of the school fund. Once the wedge enters, then good-by to our system of education, which is, has been, and should ever be, the corner-stone of our liberties and civilization.

THE PAROCHIAL SCHOOLS ARE "GODLESS."

It is time we should institute a never-ending campaign against any and all such seditious efforts. In reply to the charge of "godless public schools," let us not for-

get the convict population of our penitentiaries and the large proportion of Catholics therein. (Fifty-six per cent. of all convicts are of foreign birth and indicate that the open door of immigration should be closed.)

In return, the time has come to make a counter-charge against the teachings in the Parochial schools. We can, and should, put the Church of Rome on the defensive through her avowed purpose and *ex-cathedra* utterances.

The American people should inquire what is taught in the Parochial schools that make them more fit for education of children than our public schools. The Parochial schools must teach that which Rome approves. It dare not go contrary to the fundamental principles of the Hierarchy in Rome which governs the Catholic Church in America; and to which Hierarchy in Rome the Archbishops in America must give accounts of their stewardship.

WHAT THE PAROCHIAL SCHOOLS TEACH.

Leo XIII in his Encyclical letter November 1st, 1885, pronounces against Equality, Freedom of Thought, Sovereignty of the People, Freedom of Conscience, of Speech, of the Press and Separation of Church and State. He urges effort to make the Catholic Church Supreme in State. The Parochial school must follow his lead. (See Pope Leo XIII's Great Encyclical Letters, 3d edition, page 107 *et seq.*)

Leo XIII in his Encyclical entitled "On the Chief Duties of Christians as Citizens," dated January 10th, 1890, said in effect — When the Church and State conflict, obedience to the laws of State becomes a crime. (See 3d edition "The Great Encyclical Letters of Pope Leo XIII," page 185.) He calls the separation of the Church and State an absurdity, worthy of "toleration" in the United States; and "that kind of civilization which conflicts with the doctrines and laws of the Holy (Catholic) Church is nothing but a worthless imitation and

a meaningless name." (See Pope Leo XIII's Great Encyclical Letters; 3d edition, page 12.) The Parochial schools cannot inculcate a love of our country in the minds of children who go to the Parochial schools. Not to do so and to teach them that these United States are a "worthless imitation and a meaningless name" is treason under the cloak of religion.

The Parochial schools teach Vaticanisms, and Vaticanisms are un-American, because they are directed against our free institutions and our liberties.

If John Ireland were the American Pope, surrounded by American Cardinals, he would soon teach the Italian Pope and the Italian Cardinals a few much-needed lessons, to rouse them from their sixteenth-century ideas. It would still be the duty of the free-born American to protect every American principle of equality, freedom of thought, the will of the people as the guide to larger liberty and opportunity, freedom of conscience of speech and of press, and keep forever separate the Church and the State, in which effort all enlightened Catholics would join.

"IT IS NOT BECAUSE OF RELIGION"[1]

THE United States in its Declaration of Independence and in its Constitution is committed to the SEPARATION of State and Church.

The Italian Roman Catholic Hierarchy, in control of the Roman Catholic Church in this country, is constantly urging a UNION of Church and State, always of course meaning the Roman Catholic Church.

When discussion is made upon this fundamental question the cry is heard: "It is deplored that any body of intelligent men should uphold such a principle as outlined above, which ostracizes American citizens because of their religious belief, and has for its purpose to keep them out of office, political and military, and to discriminate against them generally."

It is not a question of religion. It is a question of using religion as a cloak to carry on treasonable work against the fundamental principles of the United States Government.

The Puritans came to this country to escape the abuse of kingly and priestly power in European governments. They had had experience with the abuses and injustices, where the governing bodies had joined hands with the Church. Our annual Thanksgiving celebration is in memory of the fact that a handful of brave men and women left their homes to establish residence in a country where eventually a Government of the people, for the people and by the people should be a fact.

The Puritans were unquestionably religious in their belief, life and action. They understood the question of morality and its relation to religion in the light of

[1] *Tyler Keystone,* May, 1912.

strenuous endeavors to live the life that they might be worthy of the blessings of the Master.

The founders of this Republic knew well the dangers of the Union of Church and State, and a long line of Presidents of the United States have left a warning for us to guard well the encroachments of those who would undermine our fundamental principles in an endeavor to re-unite the Church to the State.

Recently in St. Louis, May 24th, 1912, the Guardians of Liberty were unable to secure a meeting place. First because a Protestant Church refused to permit the meeting for fear that the remarks would be Anti-Catholic. Next a theater had been rented, but as the fire-escapes on the rear of the theater overhung the line separating the theater building from a Catholic Church, the manager of the theater was served with a notice from the priest of the Church saying that if the meetings were permitted in the theater, that the fire-escapes would have to be taken down, in which case the manager of the theater would not be permitted to use his building for other gatherings.

General Nelson A. Miles, who is at the head of the Guardians of Liberty, said that the Organization is non-political, non-sectarian and non-racial and opposes no religion.

The Secretary of the American Federation of Catholic Societies says (newspaper clipping):

"In response to this assertion of General Miles, I wish to state that one of the principles of the constitution of this new organization declares: 'We maintain it is inconsistent with and destructive of free government to appoint or elect to political or military office any person who openly or secretly concedes superior authority to any foreign political or ecclesiastical power whatsoever.'

"From this principle, it is clear the Guardians of Liberty desire to proscribe their Catholic fellow-citizens, and are reviving bigotry of the Know-Nothing and A. P. A. type.

"Roman Catholics owe allegiance in their spiritual affairs to his holiness the pope, but only in spiritual affairs. In matters concerning their civil welfare or that of this country every

Roman Catholic is as free as any other American citizen to act and vote as his wisdom and conscience dictate.

"It is to be deplored that any body of intelligent men should uphold such a principle as outlined above, which ostracizes American citizens because of their religious belief, and has for its purpose to keep them out of office, political and military, and to discriminate against them generally."

It will be sufficient in reference to the statements of the Secretary of the Catholic Societies to say that in "The Great Encyclical Letters of Pope Leo XIII"—3d edition, there is ample evidence to show that when the laws of the Church conflict with the laws of a State, obedience to the State law becomes a crime, punishable by excommunication. Couple to this the following from the Cincinnati *Enquirer* of Tuesday, May 28, 1912, and you can see that the Catholic position is inconsistent; and it is not because of religion that opposition to the Italian Roman Catholic Hierarchy in control of the Roman Catholic Church in this country will forever be maintained. Here is the quotation from the Cincinnati *Enquirer:*

"It was brought out at the business session of the German Roman Catholic State Alliance of Ohio at St. Francis's Hall yesterday, when Chairman Joseph Pater, of the Legislative Committee, submitted his report, that the charter makers at Columbus, so far, have done nothing for, nor against Catholic interests. The report was timely in one respect at least, for just before it was made a letter from Archbishop Moeller had been read in which Catholics were advised to scan carefully every clause in the proposed new constitution and to vote only for those that do not conflict with the best interests of their church."

WHY GUARDIANS OF LIBERTY?[1]

ONE beautiful Sunday morning, in London in Regents' Park, we overheard enough scraps of conversation to give us the information that this was one of the Sundays when public speaking was permitted in Hyde Park.

Curiosity led us to follow the crowd and finally to reach Hyde Park. There in that immense area were crowds of people, gathered about different speakers. Some of the speakers stood up in wagons, some on boxes, some on a little rise in the ground.

What was it all about?

At first we thought England's doom was sealed. For we happened first to listen to a talk by someone who wanted the common people to know, that they "were mere chattels in the control of those who would or would not employ them as they pleased; because none of them could work and obtain wages except as they were given a place in a factory properly equipped with machinery. Not owning the machines and not having the skill to do hand work, it was easy for the bosses to keep them from doing much to change the conditions, through fear of starvation, while trying to change industrial conditions." The speaker railed against the Crown and denounced a bill then in Parliament to increase the Crown allowance for the expenses of the King and Queen.

The next one we listened to, was exhorting the people on the subject of "religion"—telling them "that the world was coming to an end, on the reappearance of Halley's Comet." He knew more about Hell fire and Paradise than the Almighty Creator. We did not wait

[1] *Tyler Keystone,* May, 1912.

for the reappearance of Halley's Comet — we all now know it came, and went, and that this steady old Mother Earth continues to roll on through space just as she has done for thousands of years.

We then passed on to hear another speaker who could not find words bitter enough with which to denounce the Pope. Here as elsewhere, people listened, applauded, laughed or jeered, accordingly as they agreed or disagreed with the speakers.

Sometimes the speaker would give way, or make his speech short, and someone else would take his place. All manner of talks were thus being allowed by the authorities. After thinking it over, it seemed to me that the Hyde Park meetings are England's safety valve.

If any in this audience have come here this evening expecting to hear a tirade against any person or persons, or against any institution they will be disappointed. Personally, we do not believe in such methods, and only mention them to denounce them.

If you have come to listen to a dispassionate and dignified presentation of some few topics, which, at present, are engaging the attention of thousands of people in this country, and throughout the civilized world, then we hope to interest you.

As to convincing you, that is a personal matter; we would have you make your own investigation, and come to your own independent conclusion after a deliberate study of both sides of the question.

We are to let others tell you as nearly as we can the exact facts in regard to important matters affecting individual liberty and individual happiness.

We are to ask you to listen to the words of Pope Leo XIII as published in "The Great Encyclical Letters of Leo XIII," third edition. Press of Benziger Bros., New York, Cincinnati and Chicago.

These few extracts will be contrasted with the fundamental principles of our government as we find them in the Constitution, and the Declaration of Independence, of the United States.

These extracts will show that misunderstandings arise because of the different points of view of the Roman Catholic Hierarchy as compared with the founders of this Republic.

Let us here suggest, that until you have thought these matters over, do not jump to conclusions and do not exaggerate.

On page 12, in "Pope Leo's Great Encyclical Letters" in the letter entitled: "On the Evils Affecting Modern Society," in which His Holiness is contrasting the present age as hostile to religion with past ages when the Roman Catholic Church was revered as a Mother to all nations, he says, "Therefore, if the many blessings we have mentioned, due to the agency and saving help of the Church are the true and worthy outcome of civilization, the Church of Christ, far from being alien to or neglectful of progress, has a just claim to all men's praises as its nurse, its mistress, and its mother.

"Furthermore, that kind of civilization which conflicts with the doctrines and laws of holy Church is nothing but a worthless imitation and a meaningless name."

The Constitution of the United States, the basis of our Civilization, does not mention any Church; it says:

"We the *people* of the United States do ordain and establish this our constitution."

Which statement of the People was ratified by the *people* through delegates in Convention.

The quotation from Pope Leo XIII does not harmonize with the Constitution of the United States, which declares:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

To refer to this "civilization as a worthless imitation and a meaningless name" is not conducive to that welfare of each one of us on which rests the happiness and security of all.

The United States government acquired this country first by conquest with England; second by purchase of

certain lands from France; third by conquest and purchase from Mexico; fourth by purchase and by conquest with the Indians; fifth by conquest with Spain.

The Constitution of the United States is the expressed will of the people, ratified by every Congress and every President since the days of the immortal Washington, the Father of our Country. For all have had to take the oath to support and defend the Constitution of the United States on assuming the duties of their office.

On page 110, in Pope Leo XIII's letters on "The Christian Constitution of States," we read:

". . . Since the chief duty of all men is to cling to religion in both its teaching and practice — not such religion as *they* may have a *preference* for, but the religion which God enjoins . . ."

His Holiness certainly means his own, and no other religion.

The Constitution of the United States prohibits the passing of any law or laws "respecting the establishment of religion." To make such a law in respect to any denomination would mean a conflict of all other denominations which would retard the higher evolution of the human race, and cause endless dissension.

On page 194, His Holiness, Pope Leo XIII, in the letter "On the Chief Duties of Christians as Citizens," says:

". . . this likewise must be reckoned amongst the chief duties of Christians, that they allow themselves to be *ruled and directed* by the authority and leadership of bishops, and above all, by the Apostolic See."

Again on page 196, we quote: "*No one can,* however, without risk to faith, foster any doubt, *as to the Church alone having been invested* with such *power of governing souls as to exclude* altogether the *Civil Authority.*"

The Declaration of Independence states the opposite of the quotations just made from the writings of His Holiness. We now read from the Declaration of Independence of the United States:

"Governments are instituted among men *deriving* their just powers from the *consent* of the *governed*."

This means that the people, all of the people, are supreme in this country. If the people do not choose to act independently, and to live their own lives in accordance with their own standard of equity, justice, and right, guided by their own reason, and their own conscience, then it shows they are not ready to assume their personal responsibility which is the fundamental law of the higher evolution of the soul of man.

On page 184, of the Letters of His Holiness, Leo XIII, he quotes from Matthew vi, 24: ". . . 'No man can serve two masters'— for to please one amounts to condemning the other. As to which should be preferred no one ought to balance for a moment—'we ought to obey God rather than men'" (Acts v, 29).

And on the next page (185): "But if the laws of the State are manifestly at variance with divine law — then truly, to resist becomes a positive duty; to obey, a crime."

If any institution, no matter what; or any body of men, no matter who, set aside the duly enacted Federal or State laws of this country, without the consent of the people, anyone can predict the inevitable result. You see our Catholic brethren have a divided allegiance to adjust within their own Souls — and we have an ever present duty in remembering and acting upon the words of Abraham Lincoln, viz.: "This government, with its institutions, belongs to the people who inhabit this country."

Another matter, to keep ever in mind, is public education. Criticism of our public school system is almost continuous in these times. Read carefully all articles which come to your notice on education and on the public schools. If the points are well taken, aid all you can to make things better; but read with attention so that you may determine in your own mind, whether or not, there is another side to the question. Bring all such matters to the notice of someone in whom you have

confidence, who is at the same time, an educator or teacher.

Our public schools are called "immoral" and "godless" because the Holy Bible is not read to the scholars, and because religion or morality is not taught therein.

No wholesale charges have been filed against the teachers in the schools to substantiate the unqualified charge of "immorality." We wish to call attention to an important matter in the moral education of children quite often overlooked or ignored.

We quote from page 206 — Pope Leo's letter —"On the Chief Duties of Christians as Citizens:" ". . . all should be intimately persuaded that the minds of children are *most* influenced by the training they receive at home. If in the early days they find within the walls of their homes the rule of an upright life and the discipline of Christian virtues, the future welfare of the State will, in great measure, be guaranteed."

With so many teachers in the Public Schools belonging to the Catholic Church, and following teachings to live an upright life, together with the efforts of parents, as to home training, we feel sure that the morals of the public schools will compare favorably with any and all other schools, public or private.

Again we quote from page 332, Pope Leo XIII, "On Catholicity in the United States," speaking of societies and organization of laymen says, "Let them, however, never allow this to escape their memory that whilst it is proper and desirable to assert and secure the rights of the many, yet this is not to be done, by a violation of duty, and that these are very important duties, not to touch what belongs to another, to allow everyone to be free in the management of his own affairs, not to hinder anyone to dispose of his services when he please and where he please . . . the state of the times, therefore, bids Catholics to labor for the tranquillity of the commonwealth, and for this purpose to obey the laws, abhor violence, and seek no more than equity or justice permits."

These wise words were written in 1894 after we had had some labor troubles, contrasting these bits of fine advice with the few extracts given in the early part of our remarks shows how our points of view may be the same on some questions and widely divergent on others.

Some months ago, the New York *Tribune* stated that, "From time immemorial Cardinals enjoyed the social and official status of Princes of the Blood." At the English Court, for instance, it was stated that the Archbishop of Canterbury (of the established Church of England) who has "precedence over every other dignitary of the realm," and foreign ambassadors as well, are "compelled to make way for any and every Cardinal."

As the majority of Americans are not familiar with the proceedings of European courts, it was probably assumed that these statements were correct, though that fact even if true, does not stand as a reason why we should follow such a precedent.

From the Court Circular published in the London *Times,* Saturday, May 4th, 1912, page 11, we shall read the list of guests at a state dinner given by King George in the exact order of their official precedence —

"The King gave a dinner-party this evening, to which the following had the honor of being invited:

"His Excellency the United States Ambassador (the Hon. Whitelaw Reid); His Excellency the Spanish Ambassador (Señor Don Wenceslao de Villa Urrutia); His Excellency the Turkish Ambassador (His Highness Tewfik Pacha); His Eminence Cardinal Bourne; the Duke of Devonshire, etc, etc."

Inaccurate reports, such as occurred in reference to the precedence of Cardinals at State functions taking rank next to the President of the United States and outranking all foreign diplomats, simply keeps the breach open between those who favor all distinctions being kept on true and independent American principles. For we have seen that whatever may be "the rule in all foreign lands" it is not the rule in England; why should we be told otherwise?

In the Cincinnati *Enquirer* of Sunday, July 14, 1912, there is a copyrighted interview with Archbishop Giovanni Bonzano, the Pope's Representative in the United States, who says:

"Cardinals . . . are 'Princes' with well defined principalities," i.e., Cardinal O'Connell calls the State of Massachusetts his principality.

What then becomes of his subjects, many of whom are naturalized citizens of the United States; can they be loyal citizens of this government and at the same time loyal Catholics? Pope Leo's letters would answer in the negative.

But listen to the words of the law of the U. S. in respect to the oath of allegience to the United States, an oath required of all aliens who apply for admission to citizenship in this country.

"The applicant, shall, before he is admitted to citizenship, declare on oath in open court that he will support the constitution of the United States, and that he absolutely and entirely renounces and abjures all allegiance and fidelity to any foreign prince, potentate, state or Sovereignty, and particularly (by name) to the prince, potentate, state or sovereignty of which he was before a citizen or subject, that he will support and defend the Constitution of the United States against all enemies, foreign and domestic, and bear true faith and allegiance to the same.

"In case the alien applying to be admitted to citizenship has borne any hereditary title, or has been of any of the orders of Nobility, in the kingdom or state from which he came, he shall in addition to the foregoing requisites, make an express renunciation of his title or order of Nobility in the court in which his application is made, and his renunciation shall be recorded in the Court."

We have no princes in America. Then why raise the question of precedence at State functions?

Reflections have been made of an uncomplimentary character upon marriages consummated in accordance

with the civil laws of our various states and solemnized in religious ceremony other than the holy sacrament of marriage as sanctioned by the Roman Catholic Hierarchy.

The Catholic Church in a recent case recited by Dr. Barnett, declared that the child of parents, one of whom was a Catholic and the other a Protestant, was illegitimate; because the parents were not married by a Priest; thus setting aside the marriage laws of Pennsylvania.

Pope Leo XIII in his Encyclical on "Christian Marriage," dated February 10, 1880, page 59, says: "The true origin of marriage, Venerable Brothers, is well known to all. Though the revilers of the Christian faith refuse to acknowledge the never-interrupted doctrine of the Church on this subject." "Christ, therefore, having renewed marriage to such and so great excellence, commended and entrusted all the discipline bearing upon these matters to his Church," page 65.

But it was not until the year 1563, by an edict of the Council of Trent, that the Roman Catholic Church required the celebration of marriage to be an essentially religious ceremony.

Marriage in Italy is a civil ceremony, and is the only one recognized by the state.

In Belgium, where the Catholic party is politically quite strong but actively opposed by the Socialists, marriage must be celebrated before a civil officer of the State.

In Switzerland the civil ceremony must precede any religious celebration.

In Germany, also, the stronghold of the Catholic party in politics, marriage is a civil contract to which the state is an added party. Religious definitions, dogmas, and obligations respecting marriage are not considered by the German code.

In Austria the declaration of consent must generally be given before the spiritual pastor of one of the parties or before his representative. Then follows the civil marriage.

In Hungary the marriage is solemnized before the registrar of the district in which one of the parties resides.

In Spain Catholics are married according to the laws of the Catholic Church as governed by the decrees of the Council of Trent. Non-Catholics are married by a Municipal Judge. About the same procedure obtains in Portugal.

In Roumania the French Civil Code prevails.

In Servia the rules of the Greek Catholic Church prevail, but parties of other religions are married in accordance with the principles of the sect to which they belong. But a civil marriage is not recognized.

In Bulgaria, in Greece, the rules of the Greek Catholic Church prevail.

In the United States of Brazil, 99 per cent. of the people are Roman Catholics and of course, consider marriage as a religious sacrament, but the law of the land considers it simply as a civil contract.

Therefore, we Americans resent the attitude of the Roman Catholic Hierarchy toward the civil marriage laws of these United States of America.

The foregoing quotations are taken from "The Marriage and Divorce Laws of the World," edited by Hyacinthe Ringrose, D. C. L., published by The Musson-Draper Co., London, New York and Paris.

As to divorce, that is an evil in some respects. It is being dealt with by far-seeing men and women and will reach an adjustment in due time. A separation is allowed by the Roman Catholic Hierarchy, and in Pope Leo XIII's Encyclical Letter "On Christian Marriage," page 80, he says: "When indeed, matters have come to such a pitch that it seems impossible for them to live together any longer, then the Church allows them to live apart, and strives at the same time to soften the evils of this separation by such remedies and helps as are suited to their condition, yet she never ceases to endeavor to bring about a reconciliation, and never despairs of doing so. But these are extreme cases, and they would seldom exist if men and women entered into the marriage

state with proper dispositions, not influenced by passion, but entertaining right ideas of the duties of marriage and of its noble purposes; neither would they anticipate their marriage by a series of sins drawing down upon them the wrath of God"— To all of which we say — Amen.

We now want to read two statements, one from a Catholic and one from a Protestant source. To show to what extremes partisans sometimes go, and to indicate how each may be used to agitate an already complicated question:

First we shall read from *The Sunday Watchman,* date of June 30th, 1912, page 11, sermon of Rev. D. S. Phelan, who says:

"Tell us we think more of the Church than we do of the United States, of course we do . . . why if the government of the United States were at war with the Church, we would say to-morrow, to Hell with the government of the United States."

Secondly, we shall read from *The Daily News,* Denver, Col., Monday, July 29, 1912, page 2, sermon of Rev. Elmer V. Huffer, of the First Christian Church at Grand Junction, Colo., who denounces Catholicism, declaring the Catholic Church to be "The most damnable, cursable, and infamous institution in the United States."

Such sweeping condemnatory statements weaken the cause of him who uses them. But the Priest who says "To Hell with the government of the United States," stands in the relation of a sworn and deadly enemy if he is not a citizen of this country; and is talking treason if he is a citizen.

The Protestant preacher is condemning Catholicism, of which the Priest referred to is a champion. The Protestant failed to distinguish between the politico-ecclesiastical machine of Rome, and the religion of the Catholic people. The Catholic people are taught that "His Holiness the Pope, is the Vicegerent of God. The Priest represents the Pope. The Priest in his function stands in the place of Christ, and he alone can absolve one from

Sin." Therefore, the Priest who says, "To Hell with the Government of the United States," knows the tremendous influence his words and attitude will have on his people, who are taught "obedience to the authority of the Apostolic See." Such treasonable statements are a thousand times more to be condemned than the wild declarations of the parson at Grand Junction, who will be criticised by Protestants and Masons equally as severely as by Catholics.

What are we to do?

Bring business methods to bear upon this question, which is not one of religion at all.

Organize and systematize on the basis of individual liberty and coöperation.

Forget politics as such, but unite as loyal citizens.

Know who your people are in your precinct, in your ward, in your city, in your State, in your Country.

Deal with people of your own kind.

Why?

Because one-sixth of the people of this country are compelled to do all of these things when "so ordered," with the result that the boycott is effective for the purposes of the Roman Catholic Hierarchy whenever they choose to threaten with it.

Read the newspapers. Note all Catholic items. Try a reply to some one item on which you are posted and know the other side. Go to the Editor, listen to his excuse for not publishing it, and note how adroitly it is mentioned "we do not want to excite religious controversy."

Why?

The boycott. Advertisers will go back on him, and if any pressure is needed on the advertiser, it is easy to alarm the managers of stores, because "the people are taught to obey their Bishops and their Priest."

Are these things true?

Investigate and come to your own independent conclusion.

Suppose we are united upon the basis of individual

liberty, arrive at our independent and individual conclusion, act accordingly, as individuals. Not ordered to do it, but we do it of our own free will and accord. Very soon we shall find " everybody's doin' it."

And all of the time exempt the Catholic people from blame. They have been taught from infancy to do exactly as we find them doing, until the " way opens " for them to exercise the right of independent thinking.

To arouse their resentment by senseless condemnation of things sacred to them is just exactly what the politico-ecclesiastical Hierarchy in Rome wants done. Because it keeps the Catholic people united against their enemies. If we are the friends of Individual Life, Individual Liberty and Individual Happiness, we will never forget the distinction herein made.

What we want is the truth. Not inferences or guesses.

Every time things are exaggerated, and every time matters are written upon, based on rumors and not upon facts, we suffer more than do those whom we thus falsely and unjustly misrepresent.

We are saying this in the interest of any good we may hope to do in the future, calling it to your attention simply that you may correct wrong reports should you know them to be false. I am trying to direct your attention to the mistake of exaggerating anything, even though it be based on truth.

In all sincerity and with no malice in our heart toward any individual, we think it wise for all men and women too, to promote pure patriotism and a sacred regard for the welfare of our country. Our Civil duties and responsibilities are things in which we all have a common interest. They form a basis for a community of interests, our personal interests, and the question is:

" What is the true measure of man's value? "

There are two sides to every question, to this question we may answer:

First, " Man's value to himself as an individual is the only sure and true measure of his value as an active,

living factor in the social organism of which he is a part, by the development of individual Intelligence, Courage, and Perseverance, and a sense of Individual Responsibility through the power and process of a broad and liberal education," or we may answer:

Secondly, "Man has but one value, namely: his value to the great aggregate body of which he is a part, and his value even in that capacity is measured by the degree to which his individual will, intelligence, and conscience are subject to the domination and the control of that aggregate body." "Great Psychological Crime," page 385.

We may, if we so desire, exercise a free and independent choice in this matter; and after making such a choice that, "decent respect for the opinions of mankind" as stated in the Declaration of Independence of the United States, makes it incumbent upon us to grant to those who may differ with us the same consideration as we demand for ourselves.

ENCYCLICAL LETTER POPE LEO XIII, AUGUST 4, 1879

THE purpose of the letter may be described in the following propositions.

1. The necessity to religion of a reconciliation with the understanding.
2. The necessity to the world of a system of thought instead of a system to which, being unthinkable, only a mechanical assent can be given.
3. The obligation of the Church to supply such a system.
4. The ability of the Church to do this. (Pope Pius X, 1907, in his attitude against modernism or the "reconciliation of religion and the understanding" would argue the contrary.)

In order to give practical effect to these propositions and do what lay in the Church's power to promote the movement thus recognized by Leo XIII as imminent, the Pope authoritatively reinstated the scholastic philosophy especially as represented by St. Thomas Aquinas to be henceforth the basis of Catholic education and teaching.

Extract from "The Tablet," August 27, 1904, an address by the Bishop of Newport (quoted from "Life and Matter," by Sir Oliver Lodge): "If the formulæ of modern science contradict the science of Catholic dogma, it is the former that must be altered, not the latter. If modern metaphysics are incompatible with the metaphysical terms and expressions adopted by councils and explained by the Catholic schools, then modern metaphysics must be rejected as erroneous."

The collective researches of the Orientalists, and especially the labors of late years of the students of com-

parative Philology and the Science of Religion, have led them to ascertain as follows: an immense number of manuscripts, and even printed works known to have existed, are now to be found no more. They have disappeared without leaving the slightest trace behind them. Were they works of no importance they might in the natural course of time, have been left to perish, and their very names would have been obliterated from human memory. But it is not so, for, as now ascertained, most of them contained the true keys to works still extant, and entirely incomprehensible, for the greater portion of their readers, without these additional volumes of commentaries and explanations. Such as for instance the works of Lao-tse, the predecessor of Confucius.

And Confucius was charged with divination by his enemies. Eighteen hundred years later the Catholics were burning people at the stake suspected of the same thing; and lo! ! about 200 years ago they used the name of Confucius in order to make converts in China.

Thus the progressive intelligence of the age repudiates the sacerdotal control of religion, it refuses to accept religion as historical only and resting on tradition.

The Pope, by his action in reinstating the scholastic method and philosophy recognizes the signs of times, in that individual reason and personal experience must be reckoned with.

In spite of lost books and burned heretics, humanity is coming into its own, and the spiritual development of the human race is breaking the control of those who fail to grasp the significance of Pope Leo's reinstatement of scholasticism, as witness the quotation from the Bishop of Newport in the foregoing.

WHY I BELIEVE IN ANOTHER LIFE

ANOTHER life, or immortality, means to me, the conscious self-identity of the individual intelligence independent of the physical body. This fact most people believe cannot be demonstrated this side of the grave.

This self-identity is the most persistent fact in my experience. From the time I can remember anything up to the present moment, I have never lost consciousness of myself, *as myself*. It persists in my dreams, and also dreams within dreams. My dreams at times are so vivid, that I must discriminate between things in the dream state, from the things physical, but the consciousness of being myself is in no way disturbed.

Over twenty years of study of comparative religion and philosophy, has converted the *intuitive perception,* as to the truth of self-identity being independent of the physical brain and physical body, into an *intuitive conviction.*

The careful and analytical study of "The Harmonic Series of Books" enables me to fully appreciate and partly comprehend the last chapter in "The Great Work."

The careful study of "The Great Psychological Crime," and then an analytical study of Chapter VIII, entitled "The Physiology and Pathology of Hypnotism" convinces me that St. Paul's statement: "There is a natural body and a spiritual body" is true.

The personal experience of the authors of "The Harmonic Series of Books" corroborates all that I had previously known, including that which I had tentatively accepted, in regard to the question of another life.

I am satisfied that the teachings of the School of Nat-

ural Science will enlarge the conscious preceptions of anyone who will give the necessary time to a study of them; and if he will live a life according to his own highest standard of right, he will be on the pathway that will sooner or later enable him to convert his intuitive convictions, or faith, into a personal experience or knowledge.

THE PURSUIT OF KNOWLEDGE

"AS desire is found to be the incentive to action where motives are readily analyzable, it is probably the Universal Incentive."— Herbert Spencer.

Man may fix his desire upon any special object, but in the end, he expects happiness. He wants freedom from the daily grind of life. He wants contentment in mind and in body. To secure this happiness, man naturally chooses various pursuits in life; and among these the prominent ones are the pursuit of love, of fame, of wealth, of power, and of knowledge.

The young man or woman starting on the journey of life desires to have a home, and with the ideal helpmate by one's side, love and happiness are dreamed of as secure. The dream may be tinted with the sidelights of following out some lesser desire, like the study of music or literature. But how often do all these dreams end in disappointment; for love may fail, sickness and trouble come unheralded, or death rob him at once of all that is dear, with the result that DESIRE remains unsatisfied.

Suppose the young man's special object is fame. He may, in the eyes of the world, be famous; but his heart tells him that his desire is unquenched, for all that he has achieved prompts him in vain regret that it is not more. In his own heart he knows that it has required no great effort to work for self alone; he knows that to do that out of a desire for fame, which he would not do for the love of mankind, makes others, who understand human nature, because of their own purity of motives, look upon his character as imperfect.

As to the pursuit of wealth. The young man naturally wants to make a living, and when this point has

been attained he wants a little surplus, with each addition to the surplus he still wants more. And with a great many, there comes the readiness and the willingness to sacrifice all for money. But with the acquisition of wealth comes no satisfaction of one's desire; on the contrary, care and trouble attend its management. He still finds something wrong, if he has pursued wealth as an end in life, if he has sacrificed his manhood piece by piece to secure his riches, and to hold them. Goethe has said: "Nobody should be rich, but those who understand it." It does seem that some are born to own; and owning, some few properly administer wealth.

Thus through the list of human activities, wealth, fame and power, pursued *as ends,* do not carry with them satisfaction to the inmost desire, the cravings of the human soul.

Beyond all of these objects of human life there is one, the pursuit of which is unattended by unsatisfied desire. That, to which reference is made is the pursuit of knowledge. Desire increases if the pursuit of learning is in earnest. It is true that one wants to know more and more, but with it there comes capacity to enjoy. The fact is also established that the true student becomes indifferent to the ordinary prizes of life and the pursuit of knowledge occupies and satisfies that inner center of his being in which he lives the real life.

The young man is told to get an education; his parents send him to school for the beginning of that education. In reality, much confusion exists, and instruction is confused with education. Education means to draw out; it is applied to the drawing out and the development of the mental powers, and should also include the moral and the physical; it means to put the individual in possession of his natural abilities. But restricting the term to the mental powers, it is more important to train and develop these powers, than to attempt to instruct the student. Properly train the mind, and instruction comes easily, for one may then instruct one's self. Memory takes care of itself in such a process and the idea of

"filling the head full of so much knowledge" disappears, for studies then take their true place as means to an end, the end of mental development.

The love of learning is better than learning itself. The study of the classics gives an appreciation of the classics or interest in classical history or literature. The student should receive from his teacher this much at least, as well as a demonstration that exactness in the use of words comes readily to the classical scholar. None can gainsay, but that, the classical scholar is best equipped for the pursuit of knowledge later in life, in business as well as in professional or technical pursuits. Classical study trains the mind to habits of correct thinking, such as the study of one's mother tongue cannot approach. But that teacher who can inspire the student with interest in this or in any study, has found the secret of successfully instructing him, and such a student would not, on leaving college, exclaim as did Byron: "Then farewell Horace, whom I hated so." Byron hated the book learning, and the mistake is to worship book learning too much. This again confuses instruction and education. It taxes the memory, and does *not* cultivate the mind. For memory is but a faculty of the mind and the mind itself is the sum of those states of consciousness in the three aspects of thought, will and feeling.

Life is not all a rosy dream, and we must expect times of trouble, of anxiety, and of suffering; when these come, it is a comfort to have a deep interest in something outside ourselves, and an anchorage which will help us to escape from ourselves. If our study has not taught us the kind of knowledge we should pursue, then we have with Faust to exclaim:

> "I've now, alas! Philosophy,
> Medicine and Jurisprudence too,
> And to my cost Theology
> With ardent labor studied thro;
> And here I stand, with all my lore,
> Poor fool, no wiser, than before."

As Faust did not find satisfaction of desire in the pursuit of learning, neither shall we unless we sooner or later discover the object of study which transcends all other objects because it includes them all.

An Hermetic axiom runs thus: "A stone becomes a plant, a plant an animal; an animal a man; and man, a God." Thus "Man, Know Thyself" is a starting point for the acquirement of knowledge, and it is a subject in which we must have some interest, no matter what our views may be as to man's nature and destiny. Pursuit of knowledge of man, soon discloses the fact that he is fearfully and wonderfully made. The bony man, the muscular man, the nervous man, are all parts of the one, the unit. Yet who of us really thinks of man as any of these when thinking of ourselves. We refer everything to the real center of consciousness, to the "I am I." This is the center that we would reach by education, this is the center we consciously or unconsciously draw out and expand. This is the center of evolution. Hence knowledge of man's being is the highest of all possessions, the highest of all knowledge, and the knowledge the world most needs to-day. The knowledge with which man can do the most good in all of the activities of life. In the acquirement of our own education and for the guidance of those who come after us, it is time that we make some analysis of methods and results. Time that we satisfy ourselves as to our basis of knowing, the process of knowing, and what it is that knows. We have at hand, in our own experience, the real answers to these questions. It requires no further demonstration than to say that consciousness is a fact in our experience. It is the one persistent thing in our nature. Our "I am I" or self-consciousness continues with us from earliest recollection to the last fitful gasp. To this center, or to our real self, is referred all that we experience, and we find in experience the basis of all knowledge. "To experience" is synonymous with "to know." One may learn a thing but that does not mean that one really knows.

Learning is a mental process entirely, and depends upon memory for its permanency. But if this learning penetrates to the conscious center and from there, is reflected outward again by molding the individual life, then we can say that learning becomes knowledge, for experience is then the test of that which we have learned.

We have now to pursue further the thing that knows and to find out how it knows, for in doing this we are at the center of the subject of "The Pursuit of Knowledge" for we have but reaffirmed that the greatest "study of mankind is man." Schelling said: "God sleeps in the mineral; breathes in the plant; moves in the animal, and wakes up to consciousness in man."

Three factors are necessary to the evolution and to some understanding of the universe as well as man, viz.: matter, force and consciousness. Every atom of matter is endowed with consciousness, "a consciousness of its own kind, and in its own degree," says Edison.

The relation of consciousness to the brain and the relation of thought to the brain are interesting and important parts of the study we are now pursuing. Ordinarily, mind is thought to be immaterial, or to be merely the name of the action of the brain in evolving thought; a process wholly unknown except by inference or metaphysically; and according to the materialistic philosophy of reducing all problems to terms of matter and force, no brain no mind. A great deal of time has been spent in cataloguing some mental functions, but the terms are confused which may be used to describe actual metaphysical and spiritual facts about man. The reason for the confusion of terms for such purposes is the influence of dogmatic religion during many centuries past, for it is part of history that in the name of religion, there have been asserted and enforced, dogmas and doctrines which reason could not accept. Add to this the natural strife that has grown up between science and religion, as soon as the former broke down the old barriers, and dealt with the facts in nature for the sake of gaining real knowledge for itself. The reaction

against religion naturally led science into a materialistic view of man, but the advance guard in these times has already taken the steps that will lead the van into a study of man and nature from a broader, and therefore a more rational and more religious plane than has been the case. Mind is the arena in which consciousness displays itself. Consciousness is the receiving faculty of the individual intelligence. The individual intelligence is you — me. It *is* the knower, the perceiver, the thinker. It enables us to realize: "I am I — that — I am." The course of evolution developed the body as the vehicle of life, and these together afforded a proper instrument for the expression of desire. Finally there came the form of man with a better brain, a deeper capacity than that of any animal. But this man-form needed something to distinguish it from the animal; and that something is the individual intelligence, by the aid of which he may realize that he has reached the plane of moral accountability, a proper discharge of which will help him to evolve still higher faculties.

Evidence and correct reasoning are processes that lead to knowledge. The evidence of the duality of mind is apparent upon examination of our own interior life, and we are led to conclude that some help toward acquiring knowledge is to be obtained by studying our experiences in ourself. Thus one learns as he apprehends a thing, and knows as he comprehends. The learning is a mental process; the knowing concerns conscious experience. Of course thought and consciousness are inter-related and mutually dependent in man at this stage of his evolution. We must also remember that the very word "man" traced to its source in the dim and misty past, comes from the root MU of the Sanscrit verb "to think."

In this sense then, the basis of all knowledge is experience. To know a thing is to become the thing known. Thought, will and feeling, which we call mind, reproduce the world to us in consciousness.

In consciousness we have preserved the essence of

experience. Thus in the pursuit of knowledge, we have the thing known, the knower, and the process of knowing. In real knowledge the process of knowing disappears and the knower and the thing known are one. (See "The Study of Man," by J. D. Buck for a careful elucidation of this proposition.)

This mind of man makes him inquire and ask questions, whether he will or not. Though these questions may not be asked of anyone or formulated distinctly yet none of us are free from these inquiries. We would like to *know* things as they are, because of the outside shell which presents itself in the form of technicalities and in the details of any department of human knowledge, we allow ourselves to drift aimlessly and finally care nothing as to whether our questionings are worth an answer at all.

Pursuit of knowledge means to go in search of truth using all sources of information, not forgetting the inexhaustible recesses of one's own nature. With this in mind, the student, after reading a few books would see, that, a basic proposition is universality of law. Nature has no water-tight compartments, and the attempts in the past to force the division of the universe into natural and the supernatural; the natural governed by law, and the supernatural governed by caprice, is a contradiction; it is unscientific and irreligious. It is better to view nature as all that ever has been or will be, and include the mental and spiritual, as well as the physical planes, in the play of her phenomena. (See "The Great Psychological Crime" for a complete analysis of this proposition.)

Take now the universality of law, for all must be in accordance with law. Chance, or so-called luck, cannot for a moment be admitted. Then take a common experience in daily life. We see that growth is universal, as it is seen in the mind and the body, as well as in external nature.

The next question comes as to how we grow? A common daily experience gives us a clew; the lungs

expand and contract, taking in pure air and giving off the impure air. The heart dilates until its compartments are filled with blood; it contracts and sends the life current out to the limits of the body. Then in the Sacred Scriptures of the ancients, you will find a law constantly insisted upon, viz.: "The in-breathing and the out-breathing of Brahm," or action and reaction. Then again in our own time, we find Huxley (Romanes Lectures, 1893, "Evolution and Ethics") acknowledges that the law of evolution and involution, he was then expounding, had been taught by Buddha 600 years B. C. as well as by many of the old Greeks. (See "The Harmonics of Evolution" for a résumé of Darwin and Drummond and for the logical sequence of Evolution.)

So we glean this fact, evolution and involution are the modern synonyms, for the inbreathing and the outbreathing law of the ancients. It means that everything grows from the center outwardly to circumference, and this expansion from within outward or evolution, is followed by a reaction from circumference to center, from without to within, or involution. Everything in nature must grow in the same way, from atom to universe. Man himself, can be no exception; he must evolve and involve, and once seeing that the real man is the "I am I" and not the body, then it must follow that just as there is a day and a night for the body, so there is a day-time and a night-time for the real man. Analogy and correspondence are guides that go with the earnest seeker after truth, to lead him out of the labyrinth of apparent doubt into the clear plane, where reason fortified by experience, is conscious of real knowledge.

With law as a background, and with conservation of consciousness as much as the conservation of any other force, man is not

"A being darkly wise and rudely great;
With too much knowledge for the skeptic side,
With too much weakness for the Stoic's pride,

He hangs between; in doubt to act or rest;
In doubt to deem himself a god or beast."

We laugh, we cry, we are born, we die,
Who will riddle me the *how* and the *why?*
The bulrush nods unto its brother.
The wheat ears whisper to each other.
What is it they say? What do they there?
Why two and two make four? Why round is not square?
Why the rock stands still, and the light clouds fly?
Why the heavy oak groans, and the white willows sigh?
Why deep is not high, and high is not deep?
Whether we wake or whether we sleep?
Whether we sleep or whether we die?
How you are you? Why I am I?
Who will riddle me the how and the why?

The study of man will riddle you "the how and the why" and carry you far along into real knowledge, by showing how to make a systematic use of the knowledge, of your own experience and of the common things in life. (See "The Great Work" for an elaboration of this idea.)

Systems and classifications are made by man, and no man-made system ever has contained the whole truth because of his inability to encompass the whole of nature. On the other hand, nature everywhere shows us order and system, so that we must beware of so-called discoveries of the world's greatest secrets, and look for a few principles they may have discerned. Pursue knowledge from all standpoints, proceeding from facts to discern law, and from law to explain facts; holding all deductions as tentative and throwing the light of experience upon them, so that this method of study and observation can be of the greatest value. We, as finite beings may not arrive at final truth, but our experiences will assure us that we are on the path that leads to the apprehension of truth. Then applying all knowledge to the unfolding of the center of consciousness or the evolution of the higher life, man may aid the journey of the soul, and

"This truth within his mind rehearse,
That in a boundless universe;
Is boundless better, boundless worse,
Think you this mould of hopes and fears,
Could find no statelier than his peers
In yonder hundred million spheres?"

A STUDY: WHICH CAME FIRST, THE CIVILIZED OR THE SAVAGE MAN?[1]

THE Masonic author of "The Great Work," gives, in chapter four, "The Lineal Key," that by which a zealous student of Masonry may discover something of lasting interest, in regard to "The Lineage and History of the Great School of Initiates of Old."

The author says:

The records cover a conservative and unbroken chain, backward from the immediate present, to a time many thousands of years before the Mosaic period. In truth, the chain is complete to a time long before Egypt had become a center of civilization of learning or of power.

This is a momentous statement agreeing with high authority, in that view which considers Egypt as the cradle of all civilization; and further, some scientists go so far as to state that Egypt has "no stone age." Gerald Massey[2] says:

Like the Goddess *Neith,* Egypt came from herself, and the fruit she bore was a civilization, an art, a mythology, a typology, absolutely autochthonous.

We see no sign of Egypt in embryo; of its inception, growth, development and birth, nothing is known. It has no visible line of descent and so far as modern notions go, no offspring; it is without Genesis or Exodus.

Directly appertaining to the questions we are about to raise in this paper, is the meaning given to "The Great Work" by Albert Pike, long before the book bearing such a title was "brought to light." He says:

The Great Work is above all things, the Creation of

[1] *The Tyler Keystone,* August 20, 1908.
[2] Vol. I, page 7, "The Book of the Beginnings."

Man by himself; that is to say, the emancipation of his Will, and the full and entire conquest which he effects of his faculties and his future. ("Morals and Dogma" by Albert Pike, page 773.)

Bearing in mind these preliminary remarks, in the light of the great antiquity of the Great School referred to by the author of "The Great Work," let us inquire:

1. Are savage races the descendants of civilized races? or

2. Are civilized races the descendants of savage races?

Books have been written by adherents of each of the foregoing propositions; we shall simply touch upon the problems sufficiently to throw each proposition into relief and pass on to other topics concerned in the solution of the vexed questions.

At present, there is no settled opinion on the subject; men eminent in the pursuit of knowledge along these special lines, support one or the other proposition. In the absence of a verdict from such eminent judges, we may conclude that the evidence is not all in. And at this juncture, it is well to recall Herbert Spencer's saying, viz., "that a mass of heterogeneous facts begin to assume order as soon as an hypothesis is thrown among them."

Then, if the theory thus applied to the facts explains them all and is consistent in all its bearings upon other related facts, science labels the theory a law.

We shall find many facts seemingly in contradiction to each other, and we shall hope to show that these same facts may possibly assume a greater degree of order in the light of certain theories.

The difficulty continually met with in all branches of research, is the incompleteness of our knowledge. Geology for instance, is acquainted with but 10 miles of the thickness of the earth's crust, and what is that, compared to its 8,000 miles of diameter — and this 10 miles even, is an uncertain mode of calculation,— for the reason that known stratas are not superimposed in

regular layers, one above the other. In spite of this, however, we owe to geology, much that has tended to broaden our views and to widen our thought horizon.

It is well also, to bear in mind that an exact chronology has not yet been agreed upon and that the different geological periods represent the lapse of vast years of time. Successive stages of civilization may be referred to as the age of stone, or bronze, and of iron, but these stages in no way imply an exact chronology. These stages furthermore, overlap, intermingle, and shade off into one another. Some savage races are, to-day, in the stone age period of development. The area of existing continents, was at one time supposed to have coincided, with the first appearance of man on the earth, since which event, the relative level of sea and land had remained stationary; no important geographical change having occurred; except some slight additions to the deltas of rivers, and loss of narrow strips of land, where the sea had encroached upon its shores. But modern observations have tended continually to dispel this delusion and the geologist is now convinced that at no given era of the past, have the boundaries of land and sea, or the height of the one, or the depth of the other; or the geographical range of the species inhabiting them, whether plants or animals, become fixed and unchangeable.

This is the testimony of Lyell, the geologist, and this is the reason the ethnologists have failed as yet to trace back the history of any one race to the area where it originated.

Traces of a stone age in a civilized country are taken as evidence that the people rose from the stone-age-man to their present position as in Italy, Greece, Palestine, Syria, Egypt and India. The over-lapping of these different ages, and the existence of stone-age-men to-day, in countries that are being populated by civilized races, show how complex this problem becomes and how careful one must be in coming to any final decision. In future times, stone age implements in late quaternary

strata would be taken as an indication that we of the 20th century civilization, were barbarians; if, in the same strata anything remains of our civilization the future students of ancient civilization would have to solve exactly the same problem, as we are now trying to solve in regard to the civilizations of Egypt, India, Cambodia, Peru, Central America, etc.

The inference of lower degrees of civilization the farther back we push our inquiries is based on the theory of progressive development, and it may prove to be sound; nevertheless, we must remember that we have no distinct evidence, geological or ethnological, that the appearance of what we call inferior races of mankind has always preceded in chronological order that of the higher races. An opinion concurred in by Lyell.

The vast field of anthropology, dealing as it does, with the natural history of the human species, is being actively cultivated with a view to making it a complete science of man, body and soul, in all modifications of sex, temperament, race and civilization. It is a grand research into the career of humanity on earth.

Is there a definite and assured law of progress in human affairs, a slow and gradual ascent from the lower to the higher? And was that low condition of humanity, of which we think we have prehistoric traces, and which is illustrated, some think, by the present condition of savages, the starting point of this ascent? Or was primeval man a developed and superior being, who has retrograded and degenerated into the savage state? Or does the solution of these problems, lie in a combination of the several elements, in the mean between the two extremes?

These are grave questions still pending in the world of thought which are of immense practical interest, for to know the law underlying the ceaseless movement of humanity, is the key to the solution of our social condition.

Different rates of progress are acknowledged to be

a factor in race development, and there have been epochs in the world's history at which men trained to habits of methodical observation, have really been in a position to watch and describe what may be called the period of infancy of certain races of mankind. Just as the state of savagery is being studied to-day, and the results of such studies recorded. But whether or no, infant humanity on this earth, had the advantage of such intercourse with more developed beings, is a question not yet settled.

But a reading of chapter XXIII on "Technical Work" and chapter XXV on "The Mark of a Master" in the book "The Great Work," will give one a new line of investigation so far as the instructors of infant humanity are concerned.

This will appeal to individual thinkers, who have considered the necessity of venturing the hypothesis, that a new order of the factors in the problem may be obtained, and perhaps a solution of some of the elements of the equation might be thus gained, even if complete answers to all the facts are not forthcoming.

Because there is great difficulty in obtaining conclusive evidence to support the theory of a progressive advancement from the savage to the civilized state, and this is a statement concurred in by those who hold that the theory is the proper one: "There is no recorded instance, of a tribe of savages, properly so styled, rising into a civilized state, without instruction and assistance from a people already civilized."

To meet the question—"Where then, did the first savage race, meet civilized people, to start them upward in their development?"—it is assumed that some races are capable of self-civilization. For the primitive condition of man, was one of utter barbarism, some authorities say; and from this condition, several races have independently raised themselves. Yet, the civilized races are still rising and the savage races are stationary.

The extraordinary knowledge possessed by the ancients has led to many modifications in the progressive development theory of the human race.

Just as it has been necessary to deny the origin of human races as a gradual and diverging development of the progeny of a single pair, in order to have race theories harmonize with species theories in animals and plants, so the original scheme of the evolution of man needs to be, and has been, modified when special study has been put upon some of the factors in that evolution. When the human race was fairly launched upon its career, it became necessary to account for the development of speech and the acquisition of knowledge. Humboldt says that "without speech, man is not man; but in order to invent speech, he must first be man," a paradox equal to the riddle of the Sphinx. Without outside help, savages ever remain savages. May it not be true without Divine Instructors, infant humanity would ever have remained in the lower planes of human activities.

Rawlinson in his study of "Ancient Religions" comes to this conclusion, viz.:

The theory to which the facts appear on the whole to point, is the existence of a primitive religion revealed to man from without.

The same conclusion has been arrived at, regarding the knowledge of the ancients. The question then would turn to the source of this knowledge "revealed to man from without." Suppose we doubt the statement, then how shall we explain the mystery of the marvelous knowledge possessed by the ancients, alleged to have developed from lower and animal-like savage, the cave man of the Palæolithic Age — on any other equally reasonable grounds.

Turn to such works as those of Vitruvius Pollio of the Augustine Age, in architecture, for instance, in which all the rules of proposition are those taught anciently at initiations, if you would acquaint yourself with the truly divine art, and understand the deep

esoteric significance hidden in every rule and law of proportion.

It is owing to the divine perfection of the architectural proportions that the ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave Temples, Cromlechs, Cairns, Altars, etc., proving they had the powers of machinery, and a knowledge of mechanics which modern skill confesses its inability to equal. Kenealy in his "Book of God" refers to that skill as the "works of the hundred handed giants." It is Vitruvius who gave to posterity, the rules of construction of the Grecian temples, erected to the immortal Gods; and the 10 books of Vitruvius on Architecture, can be studied only to advantage esoterically, for he was an initiate.[3]

The Druidical circles, the Dolmen, the Temples of India and Greece, the Round Towers, and the 127 towns of Europe, which were found to be Cyclopean in origin by the French Institute, are all the work of initiated Priest-Architects, the descendants of these primarily taught by the "Sons of God"—justly called "The Builders."

This is what appreciative posterity says of these descendants:

They used neither mortar nor cement, nor steel nor iron to cut the stones with, and yet they were so artfully wrought, that in many places the joints are not seen; though many of the stones as in Peru are 18 feet thick, and in the walls of the fortress of Cuzco, there are stones of a still greater size. . . . Again, the well of Syene, built 5,400 years ago, when that spot was exactly under the tropic of Cancer, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disk of the sun was seen reflected in their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect.[4]

[3] "Secret Doctrine," Vol. I, page 208.
[4] "Book of God," Rev. G. Kenealy.

The idea of "Divine Instructors" of mankind receives another confirmation in the following, from Piazzi Smyth in his "Antiquity of Intellectual Man."

Sadly may the great pyramids be now broken and injured beyond repair; and social opposition in our own country may run strongly, nay violently, against any worthy national effort being put forth, even for the monuments' full mensuration before decay proceeds much further. But we may nevertheless rest perfectly assured that enough of it will still be left to show, and when the right time comes to prove, that everything was foreseen, and prearranged in every particular from the beginning.

Contrast the knowledge of the ancients and the progress of civilized humanity with the following:

Sir John Lubbock, after a careful study of the mental condition of savages, concludes:

1. That the existing savages are not the descendants of civilized ancestors.

2. That the primitive condition of mankind was one of utter barbarism.

That from this condition of utter barbarism, several races have independently raised themselves.

In Sir John Lubbock's reply to the Duke of Argyle's criticism of the foregoing conclusions, he (Sir John) admits that:

There is no recorded instance of a tribe of savages properly so styled, rising to a civilized state without instruction from a people already civilized.

He further argues, that,

Man generally, or at least, some particular races, are capable of self-civilization.

This latter statement is necessary to account for any civilized condition of humanity, but he admits that contact with civilized races helps upward the savage races, thus really begging the question once he has secured one civilized race. A study of the mental condition of savages, shows different grades of capacity in different tribes. They do not take well to the civilized state,

with some notable exceptions; the children of savages, are better material upon which to work, than the adult members.

Read Lubbock's "Mental and Social Condition of Savages," and then, think how long it would take them uninstructed, to plan and build a temple, an aqueduct, construct a road, or bridge a river in the manner we point to with just pride. How long would it take them to calculate an eclipse or to map out the heavens with its zodiac?

Time — time — how long a time would it take? The Egyptians have on their zodiacs, cut in stone, irrefutable proof of records embracing 3½ sidereal years, or almost 87,000 years. Bailly has shown that the Hindu calculations cover nearly 33 such years or about 850,000 years. Time enough to have assimilated the arcane knowledge, and to have climbed up the ladder of evolution, evolving not alone the physical body, but as well, finer forces of man's nature, enlarging the content of consciousness, that medium through which the individual, "the I am I," displays itself; and reaching out, for "More Light" as Goethe says, until he begins to sense the eternal verities of nature, and becomes intelligent in Swedenborg's use of the term, "when one recognizes what *is* true, *as true.*"

If the past has been one of progress, we may hope that the future will be also, thus it is, that we hope the advantages of civilization may be extended to other countries and other nations, savage though they may be. In our own land, the blessings of civilization need to be extended and rendered more equable, so that we shall not see before us always, as now, countrymen of our own, living in our very midst a life worse than a savage; having none of the rough advantages and real though coarse pleasures of savage life; nor yet enabled to avail themselves of the higher and more noble opportunities which lie within the range of civilized man.

Therefore, without man, there is no civilization, for none of the institutions of man, that characterize what

we call civilization, are in evidence. The origin of civilization is thus directly related to the activities of man. When these activities are studied on the several planes of the manifestation of consciousness, the most potent factor in the life of man, we shall be in line to receive the "light" vouchsafed by doing "The Great Work" whose primary and fundamental purpose is to unfold and develop the faculties, capacities and powers of the Intelligent Soul of man, to their highest constructive possibilities, and then to render helpful service to all mankind. Thus "The Great Work" is synonymous with "Freemasonry," and civilization is an achievement of the Individual Intelligence whose final goal is not yet reached, because:

"Freemasonry is the subjugation of the Human that is in man, by the Divine; the conquest of the appetites and passions by the moral sense and the reason; a continual effort, struggle and warfare of the Spiritual against the Material and the sensual." [5]

[5] "Morals and Dogma," Albert Pike, p. 854.

BURIED CONTINENTS AND LOST CITIES[1]

THE recent disasters beginning with the eruption of the volcano, Mt. Pelee, together with the San Francisco and South American horrors, and the frightful repetition in Jamaica of the terrible results which follow when this old earth wobbles, ever so little beyond a certain point, bring up the question of lost cities and buried continents.

We must not forget that this earth is very old and has seen a great many huge disturbances. Some idea of man's activities in the remote past may be gleaned from a reading of the fourth chapter of "The Great Work" on the individual achievements of man, and this is of curious interest to the Mason who believes in the great age of the Masonic idea.

As the basis of all knowledge is experience, and as "Science is exact knowledge of the facts of nature, classified and systematized," it is only necessary to consult the records of science bearing upon buried continents, lost islands, cities and peoples destroyed, to learn of many other disasters, almost the exact counterpart of those of recent times.

A FEW RECORDS OF DISTURBANCES IN THE PAST.

In 1783 Iceland was visited by convulsions more tremendous than any recorded in the modern annals of that country. About a month previous to the eruption on the mainland a submarine volcano burst forth in the sea, at a distance of thirty miles from shore. It ejected so much pumice that the sea was covered for a distance

[1] *The New Age,* November, 1908.

of 150 miles, and ships were constantly impeded in their course. A new island was thrown up, consisting of high cliffs, which was claimed by his Danish Majesty, and named Nyoe, or the New Island; but before a year had elapsed, it sunk beneath the sea, leaving a reef of rocks thirty fathoms under water. The earthquake in Iceland in the same year destroyed 9,000 people out of a population of 50,000; twenty villages were consumed by fire or inundated by water, and a mass of lava thrown out, greater than the bulk of Mont Blanc.

Lyell, in his work on Geology, records the great earthquakes on the island of Java on October 8, 1822. The first eruption lasted five hours, and in four days was followed by a second and more violent eruption, throwing out great blocks of basalt to a distance of seven miles. The mountain Galung Gung was changed, and one side of it became an enormous gulf in the form of a semicircle. Four thousand people and 114 villages were destroyed.

Raffele's "History of Java" (Vol. I, page 28) records a frightful eruption in the province of Tomboro, on the island of Sumbawa about 200 miles east of Java. It lasted from April to July 12, 1815. The sound of the explosion was heard for 1,000 miles. Out of a population of 12,000 only twenty-six escaped to tell the tale. The cinders formed a floating mass, two feet thick and several miles in extent, through which ships with difficulty forced their way. The darkness in the day time during the eruption was more profound than the blackest night. The town of Tomboro was overflowed by the sea, so that water remained permanently where there was land before. The convulsion covered an area of 1,000 English miles in circumference.

A member of the Challenger staff, in a lecture delivered in London, soon after the termination of an expedition of deep sea sounding, gave it as his opinion that the great submarine plateau in mid-Atlantic Ocean is the remains of the lost Atlantis.

OTHER DISTURBANCES SLOWLY OCCUR.

Now, was such a catastrophe as the sinking of an island or a continent possible? Reference to some of the facts revealed to us by the study of geology will help to answer the question.

In the first place, the earth's surface is a record of successive risings and fallings of the land. For instance, in the anthracite coal regions of Pennsylvania there have been twenty-three different changes of the level of the land during the formation of 2,000 feet of rock and coal, and these changes took place over areas, embracing thousands of square miles.

Geology says that all the continents that now exist were once under water, and for instance, that there can be no question that the Australian Archipelago is simply the mountain tops of a drowned continent, which once reached from India to South America. Science has gone so far as to even give it a name; it is called Lemuria, and here it is claimed, the human race originated.

LEMURIA, A BURIED CONTINENT.

Haeckel "Evolution of Man" insists upon Lemuria as the cradle of the human race. If Lemuria were postulated with a view merely to furnish a possible home for primitive mankind, it might at once be rejected. But the existence of a buried continent in the region of the Arabian Sea and Indian Ocean is rendered probable by several other lines of inquiry having no reference to the origin of man in Lemuria.

Marine geography teaches the shoal character of the waters in the greater part of the Indian Ocean. 1st. The distribution of the same species of animals and plants on the two sides of the Indian Ocean. 2d. The birds of Madagascar and those of the Malay Peninsula are of common type. 3d. Again certain species of palm trees, which are disseminated with great difficulty by

seed and transplanting are common on the other sides of the Indian Ocean. Botanists have insisted that this distribution could not have been made without a continuous land bridge among the countries where this species of palm are found. Hence ethnology, philology, anthropology, botany, history and tradition all alike point to a locality in the Indian Ocean as the former existence of a continent now submerged.

It is a principle of science that that hypothesis which explains a given group of phenomena, which contradicts none of the facts and is consistent with all, passes at least tentatively into the theoretical phase of knowledge. This is at the present day the condition of the inquiry with respect to the submerged continents of Lemuria and Atlantis. (Ridpath, "Ancient Races.")

Professor Winchell says ("The Preadamites," page 437): "We are in the midst of great changes, and are scarcely conscious of it. We have seen worlds in flames, and have felt a comet strike the earth. We have seen the whole coast of South America[2] lifted bodily ten or fifteen feet in seventy years. . . . Vast transpositions have taken place in the coast line of China. The ancient capital located in all probability in an accessible position near the center of the empire, has now become nearly surrounded by water. . . . There was a time when the rocky barriers of the Thracian Bosphorus gave way and the Black Sea subsided. It has covered a vast area in the north and east. Now this area became drained, and was known as the ancient Lectoria; it is now the prairie region of Russia, and the granary of Europe."

TRADITIONS OF ANCIENT CITIES, NOW LOST.

Thus these recent (1907) earthquakes bring the student naturally to a study of the traditions of cities long

[2] See also "The Meaning of Evolution," pages 29 to 32, by Samuel Christian Schumaker. "The Structure of the Earth," pages 66-67, by T. G. Bonney.

since lost, and tradition asserts and archæology accepts the truth of the legend that there is more than one city now flourishing in the world which is built on several other cities, making thus a city several stories high. Delhi is one of them, Allahabad is another. Florence is a third. Who can say that there are not cities buried beneath the sands of the deserts or the waters of the ocean far older than any we now class as ancient?

There have come down to us traditions of buried cities in the great deserts of the world and submerged continents with their civilizations. Plato's lost Atlantis is one of the latter, and before the appearance of Donnelly's work on Atlantis, "The Antediluvian World," the story was regarded as a joke by some and positively denied by others.

The reports of the cruisers *Challenger* and *Dolphin,* sent out by the Governments of England and of the United States, respectively, and the deep sea soundings made by them, reveal much to support the statements made by geologists and botanists as to the former existence of a continent corresponding to Atlantis.

TRADITIONS OF THE EGYPTIANS.

The traditions of the Egyptians and some of the native tribes of America are rich in allusions to the lost Atlantis. America, when discovered, was called Atlanta by some native Indian tribes, and to this day they celebrate annually the destruction by water of a part of the world, and the preservation of one white man. Furthermore, on the botanical evidence of Professors Unger and Herr, the existence of an Atlantic continent during some part of the tertiary period is admitted as affording the only plausible explanation that can be deduced as to the analogy between the Miocene flora of Central Europe and the flora of Eastern America. Alfred Russell Wallace, on the other hand, shows a land connection between Europe and America by way of the Arctic regions. The route by which the floras of the

two countries are supposed to have mingled is beset by almost insurmountable obstacles, and the connection of the two continents must be placed farther south, else how account for the appearance of sub-tropical flora in Central Europe if the connection is by the northern route?

The unnecessary difficulties here incurred, in order to avoid the Atlantic continent, are too apparent to escape notice. Furthermore, Mr. Wallace admits, as do scientists in general, that seabeds have been elevated one thousand fathoms and islands have risen up from depths of three thousand fathoms; why not look at the reverse side of the question and admit the sinking of islands or continents, as was the case with Atlantis?

Geological records show the constant change taking place in the contour of the earth — the rising of the north coast of Norway nearly 600 feet in the historical period and the sinking of other parts as well. The great desert of Sahara is known to have been the bottom of a sea at one time; mountain plateaus have revealed exactly the same fact and land which is now thousands of feet above the sea level, was at one time thousands of feet below. In the light of this, what is there strange or improbable in the statement that where now roll the expanse of waters of the Atlantic Ocean, there existed at one time a large island or continent, traces of which we now discover in the Bermudas, the Azores and Ireland.

Take the traditions of the Aztecs, in Central America, and those of the Egyptians, a vast ocean between them, as we now discern the countries, and the similarity as to symbolism, customs, etc., lend additional support of the Atlantis theory.

THE LOST ISLAND.

The question might be asked at the very outset, of what use is it to study a subject concerning earthquakes and buried continents? In the first place, we cannot approach this subject without taking account of facts

of lost islands and the people inhabiting them in past times, buried cities discovered or unearthed by men of our own period, which prepare us for the consideration of new facts of the same nature. Furthermore, we shall very soon see how much light will be thrown, by a study of these facts, upon the Biblical records, especially the opening chapters of Genesis. The area of human history is thus widened, and we find a satisfactory explanation of the remarkable resemblances which exist between the ancient civilizations found upon the opposite shores of the Atlantic Ocean.

The pivotal point in the study is Atlantis. The story of the lost Atlantis was regarded for thousands of years as a fable, but this proves nothing.

One hundred years ago the world knew nothing of Pompeii nor of Herculaneum; nothing of the lingual tie which binds together the Indo-European nations; not an idea was conveyed to the world from the vast volume of inscriptions upon the tombs and temples of Egypt; nothing was known of the meaning of the arrow-headed inscriptions of Babylon, and equally lost to the world, at that time, were the ancient and marvelous civilizations now revealed in the ruins of Yucatan, Mexico and Peru. Who shall say that in one hundred years from to-day, the world may not know as much about Atlantis as we now do of other ancient civilizations?

The earliest record of Atlantis has been preserved for us by Plato, who lived 400 years before the birth of Christ. His ancestor, Solon, was the great law-giver of Athens 600 years before the Christian era. Solon visited Egypt, and Plutarch tells us his sojourn in Egypt lasted ten years. He was a man of extraordinary force and penetration of mind, as his laws and his sayings attest. He left unfinished a history and description of Atlantis, about which he drew his first knowledge from Egypt. It is reported that an Egyptian priest said to Solon: "You have no antiquity of history, and no history of antiquity," and he doubtless realized fully the vast importance of a record which carried human history

back, thousands of years before even the establishment of the kingdom of Egypt; and he was anxious to preserve for his countrymen this inestimable record of the past.

The record distinctly refers to the Atlantic Ocean and an island in it peopled by a powerful nation, and it further refers to the destruction of the island and of the degradation of the race.

FROM SOLON TO PLATO.

The record handed down from Solon to Plato, and from Plato to us, is too long to be introduced in full, but the foregoing is an extract of the central fact bearing upon our subject.

Now, is such a thing probable? There is nothing in the record that renders it improbable; it describes a rich, cultivated, educated people. It traces their rise from a few emigrants to a prosperous and virtuous community and likewise it traces its fall from its high estate into selfishness and materiality, then the final destruction by volcanic action of the main island together with the escape of some of the inhabitants to the East and to the West.

Many parts of the story can be paralleled by descriptions of the people in Egypt or Peru; in fact, in some respects the grandeur and wealth of the latter civilizations surpass that of Atlantis.

Prescott, in his "Conquest of Mexico" (Vol. I, page 95) says:

"The most renowned of the Peruvian temples, the pride of the capital and the wonder of the people . . . was literally a mine of gold. On the western wall was . . . a representation of the Deity. . . . The figure was engraved on a massive plate of gold, of enormous dimensions, thickly powdered with emeralds and precious stones. . . . The walls and ceilings were incrusted with golden ornaments, every part of the interior glowed with burnished plates and studs of precious metals."

The geological survey of the remaining portion of Atlantis corresponds with the history of the place, as shown in the character of the building materials said to have been used by the Atlanteans. In the great ditch surrounding the whole land of Atlantis like a circle, and into which four streams flowed down from the mountains, we see something similar to the four rivers of Paradise, and the emblem of the cross surrounded by a circle was, from the earliest pre-Christian ages, accepted as the emblem of the Garden of Eden.

One of the temples of Atlantis was dedicated to Poseidon, and in it the god himself was represented as standing in a chariot.

Now we know that Plato did not invent the name Poseidon, for the worship of him was universal in the earliest ages of Europe. Poseidon, or Neptune, is represented in Greek mythology as a sea god, but he is figured as standing in a war chariot drawn by horses. The association of the horse, a land animal, with a sea god is inexplicable, except with the light given by Plato. Poseidon was a sea god because he ruled over a great land in the sea, and was the national god of a maritime people; he is associated with the horse because in Atlantis the horse was first domesticated. And as Plato shows, the Atlanteans had great race courses for the development of speed in horses. Furthermore, we know that horses were the favorite objects chosen for sacrifice to Poseidon by the nations of antiquity within the historical period. The religious horse feasts of the pagan Scandinavians were a survival of these Poseidon worships, which once prevailed along all the coasts of Europe; they continued until the conversion of the people to Christianity and were then suppressed by the church with great difficulty.

BEYOND THE PILLARS OF HERCULES.

Other ancient writers also mention islands in the exterior sea beyond the Pillars of Hercules, and Proclus

says "the inhabitants of some of the exterior islands preserved from their ancestors a remembrance of Atlantis, an extremely large island which for a long time, held dominion over all the islands of the Atlantic Ocean." Aelian, 400 B. C., tells us of the reported "existence of a great continent beyond the Atlantic larger than Asia, Europe and Libya together."

Professor Winchell says ("The Preadamites," page 380): "The Gauls possessed traditions upon the subject of Atlantis, which were collected by the Roman historian, Timagenes, who lived in the first century before Christ. He represents that three distinct people dwelt in Gaul: (1) The indigenous population, which he supposed to be Mongoloids, who had long dwelt in Europe; (2) the invaders from a distant land, which he understood to be Atlantis; (3) the Aryan Gauls."

Marcellus, in a work on the Ethiopians, speaks of seven islands lying in the Atlantic Ocean — probably the Canaries — and the inhabitants of these islands, he says, preserve the memory of a much greater island, Atlantis, which had for a long time exercised dominion over the smaller ones.

Attention may be called to the extraordinary number of instances, in which allusion is made in the Old Testament to the Islands of the Sea, especially in Isaiah and Ezekiel.

What had an inland people like the Jews to do with seas and islands? Did these references grow out of vague traditions linking their race with islands in the sea?

Plato states that the Egyptians told Solon that the destruction of Atlantis occurred 9,000 years before that date, which was 9,600 years before the Christian era. This looks like a very long period of time, but it must be remembered that geologists claim that the remains of man found in the caves of Europe date back 500,000 and more years; and a fossil skull was found deep under the base of Table Mountain, Cal., the whole mountain

having been formed since the man to whom it belonged, lived and died.

M. Oppert read an essay at the Brussels Congress to show from the astronomical observations of the Egyptians and Assyrians that 11,542 years before our era, man existed on the earth at such a stage of civilization as to be able to take note of astronomical phenomena and to calculate with accuracy the length of the year — the Egyptians calculating zodiacal cycles and the Assyrians lunar cycles. The fact that the nations of the world remembered so little of Atlantis except the colossal fact of its sudden and overwhelming destruction would also seem to remove that event into the remote past.

These are but a few references to the many recorded facts of a similar nature, in the light of which who will say that the submerging of Atlantis in some great world-shaking cataclysm was either impossible or improbable?

THE DELUGE OF THE BIBLE.

Add to the foregoing the Deluge of the Bible — a real historical fact — which left its impress on the Aryan, Semitic and Chaldean races of the ancient world. But orthodox, Christian scholars — like Lenormant, Schoebel and D'Halloy — deny the universality of the Deluge, as to the whole earth being covered by water, but they do claim that the impress on the minds of the ancient races of such a cataclysm was universal. The Egyptians, who possessed a memory of many partial deluges, regarded the destruction of Atlantis as the greatest of them all; furthermore, scholars now concede that the genealogical table given in Genesis x is not intended to include the true negro races, nor the Chinese, Japanese, Finns or Lapps, the Australians nor the American red men. It refers altogether to the Mediterranean races, the Aryans, the Sushites, the Phœnicians, the Hebrews and the Egyptians.

If these races (the Chinese, Australians, Americans,

etc.) are not descended from Noah, they could not have been included in the Deluge. If neither China, Japan, America, Northern Europe nor Australia were depopulated by the Deluge, the Deluge itself could not have been universal. But as it is alleged that it did destroy a country and drowned all the people thereof, except Noah and his family, the country so destroyed could not have been Europe, Asia, Africa, America nor Australia, for there has been no universal destruction of the people of these regions; or, if there had been how can we account for the existence to-day of a people on all of these continents whose descent Genesis does not trace back to Noah, and in fact about whom the writer of Genesis seems to have known nothing?

We are thus driven to one of two alternative conclusions; either the Deluge record of the Bible is altogether fabulous, or it relates to some land other than Europe, Asia, Africa, America or Australia; some land that was destroyed and buried under water. It is not fabulous, and the land it refers to is not Europe, Asia, etc., but Atlantis. No other land is known to history or tradition that was overthrown in a great catastrophe by the agency of water which was civilized, populous, powerful, and given over to wickedness.

That high and orthodox authority, François Lenormant, says ("Ancient History of the East" Vol I, page 64): "The descendants of Shem, Ham and Japheth, so admirably catalogued by Moses, includes only one of the races of humanity, the white race. The other three races — yellow, black and red — have no place in the Bible list of nations sprung from Noah, it (the Flood) could not have itself been universal."

The Deluge stories of India, of Greece, of Wales, of the Mexicans and American Indians, all support the Atlantis theory and to them we refer those interested in further pursuing this part of the subject.

Egypt does not contain a single allusion to the Flood, because the people had preserved in their annals the precise history of the destruction of Atlantis, out of

which the Flood legends grew, and as they told the Greeks, there had been no universal deluge covering the mountain tops of the world. They had no Mt. Ararat in their neighborhood.

But not alone, is the ocean the storehouse of buried cities containing the evidence of ancient races and their high attainments in all that pertains to civilization. The great sandy deserts and almost impenetrable forests of the world speak volumes for prehistoric man, and a study of the lost civilization, buried in desert and forest, will likewise show the attainments of the ancients in the arts and sciences, that we may appreciate the immense period of time that man has existed on this earth. Such a study is the link which leads us to a knowledge of the relation of widely separated districts to each other — widely separated as we view the earth's surface to-day. By tracing similarity of design, workmanship and symbolism, in the few remains of these ancient monuments, and we are led again to buried or submerged continents.

In North Central Asia there is an immense and howling waste of shifting sand, known to us as the Great Desert of Gobi, and if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface is said to lie such wealth in gold, jewels, statuary, arms, utensils and all that indicates civilization, luxury and fine arts as no existing capital of Christendom can show to-day. The Gobi sand moves regularly from east to west before terrible gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the district is under the ban of a mighty spell. The howling whirlwind, with its accompanying clouds of sand, guards the hidden treasures of this historic period, awaiting the day when the revolution of cylic periods shall again allow their story to be known for the instruction of mankind.

Vambery in his "Travels in Central Asia," describes very important ruins near the Gobi regions — and he

speaks of "the almost buried remains of a great wall which he was able to follow for some ten miles. He found a vast aqueduct 150 miles long, and he reports abundant ruins in all that country he was able to traverse, extending even to China."

But the time will come sooner or later when the dreadful sand of the desert will yield up its long buried secrets and then there will be unlooked for mortification to our modern intellectual vanity.

SPIRITUAL PROGRESS — AN EGYPTIAN SYMBOL [1]

THE cone upon the head of the defunct, as represented in some of the illustrations in the Book of the Dead, attracted my attention in a study of Egyptian religions from the standpoint of symbolism.

The significance of the cone is not known, says Budge, although some writers have considered it to be simply a form of head dress. The deep spiritual significance of the Egyptian teachings, together with the symbolic or hieroglyphic method of transmitting their knowledge to posterity, led me to consider this "cone" as also conveying some idea worth the effort of an attempt at interpreting its meaning.

To secure the perspective necessary to the view to be disclosed, one must abandon the idea that the ancient Egyptians were animal worshipers, and come to view with Budge, Spineto, Renouf, and others, the monotheism of this ancient race.

Iamblichus says regarding this: "Before the things that really are, even the first principles of all things, is One Divine Being; prior even to the first God and King, abiding immovable in the aloneness of his own absolute unity. For neither is Intelligence nor any principle else intermingled with him, but he is established an exemplar of the God self-begotten, self-produced and only begotten, the One truly God." [2]

With so lofty a conception of God, we are prepared for a noble conception of man.

Lactantius says, "From the two natures, the deathless

[1] *Records of the Past,* March-April, 1912.

[2] "The Egyptian Mysteries." By Iamblichus. Translated by Alexander Wilder, p. 252.

and mortal, He made one nature — that of man — one and the self-same thing; and having made the self-same (man) both somehow deathless and somehow mortal, He brought him forth, and set him up betwixt the god-like and immortal nature and the mortal, that seeing all he might wonder at all." [3]

With a lofty conception of God, and with the idea of immortality or a "deathless" part of man, we are prepared to look at the ancient Egyptian moral code, and learn of "The Way to Deathlessness."

"Right was thy thought, O thou! But how doth 'he who knows himself, go unto Him,' as God's Word (Logos) hath declared?

"And I reply: the Father of the universals doth consist of Light and Life, and from him, man was born.

"Thou sayest well, (thus) speaking. Light and Life is Father-God — and from Him man was born.

"If then thou learnest that thou art thyself of Life and Light, and that thou (only) happen'st to be out of them, thou shalt return again to Life. Thus did Man-Shepherd (Poemandres or Pymander) speak.

"But tell me further, Mind (spark of Divinity) of me, I cried, How shall I come to Life again . . . for God doth say: 'The man who hath Mind in him, let him learn to know that he himself (is deathless).'" [4]

The "Way of Deathlessness" is the path of self-knowledge. The disciple or initiate (symbolized by the defunct in the Egyptian Judgment Scenes) cannot believe it is for him, he cannot quite understand that Mind (the Divine Spark, i.e., the Individual Intelligence) is in him, or rather is himself. The disciple may believe but he does not know.

Here comes in the moral code such as may be gleaned from a study of Chapter CXXV Book of the Dead. The Knowledge necessary to the initiate must be preceded by moral purification. The whole nature must

[3] "Thrice Greatest Hermes." By G. R. S. Mead, Vol. III, p. 245.

[4] "Thrice Greatest Hermes." By G. R. S. Mead, Vol. II, p. 13.

be changed. In other words the development of the spiritual faculties and powers depends upon morality, and a life based upon Nature's laws. Such a life, it was taught, would lead to the natural evolvement of the spiritual part of man's nature; and the symbol, that the spiritual faculties and powers had been developed by the defunct, is the cone on top of the head of the aspirant for spiritual life before the throne of Osiris.

The "glad tidings" seem to have been the heritage of those who "lived the life to know the doctrine" in all ages.

The curled hair on top of the head of the yogees of the far East, Buddha for instance, indicates "the hidden fountain issuing from a concealed brain" or in other words to a highly developed spiritual nature. Sometimes the symbol is a dot in the center of the forehead.

Now this again refers to the so-called "third eye," not an anatomical eye in the center of the forehead; but the "inner eye" or a focal point in the brain toward which the physical vibrations may be directed by the will of the "disciple on the path," thus enabling him to harmonize or unify all the vibrations or demands of the body, and to persist in the living of the life, that he may gain a greater knowledge of spiritual matters, in order to render a greater service to humanity.

This is the law of spiritual progress. This is briefly one interpretation of the cone on the head; the top knot on the head of the yogees; and the meaning of the inner eye.

THE SON OF MAN AND THE SON OF GOD

THIS essay is not written for the purpose of assailing any man's religion; criticising any man's life, be he churchman, materialist, spiritualist or atheist; nor provoking useless argument about religion.

It is written to foster individual thought along the lines herein inadequately elaborated and for the purpose of encouraging the few to persevere in "living the life" as the only way "to know the doctrine." This method involves an individual experience, and experience is the basis of all knowledge.

Reference to ancient religions having the elements from Incarnation to Assumption, the same as in the Christian religion, are not offered as an argument against Christianity in any way.[1] Such references are used that we may broaden our view and come to a better understanding of the Christian religion; to emphasize the necessity for taking more careful note of what Christ himself said, and to recall to mind the fact that he took great pains to continually divert attention from himself. At all times he directed thought to the transcendent teaching, that death does not end all, and that His life was the demonstration, i.e., "The Way" to consciously overcome death and to know the reality of the Spiritual World in a just and lawful manner. He laid down no creeds or dogmas and founded no church or religious hierarchy.

Heresy trials are growing in frequency. They mark the departure of honest doubters and real thinkers from the ranks of old and outgrown Creeds, to the ranks of those who love truth for its own sake.

[1] The Virgin Birth in 1785 B.C. Sharpe's "History of Egypt," Figure 61, page 68.

THE ORTHODOX AND NON-ORTHODOX POSITION.

Every individual of ordinary intelligence has some idea, as to what the phrases "Son of Man," and "Son of God," mean. The heretical view is strongly put by Rev. George Clark Cox (Calvary Episcopal Church, Clifton, Cincinnati), in his frank avowal "I do not deny the Immaculate Conception, but I cannot believe it."

The Christian Orthodox position as expressed by Dean Mathews in discussing Mr. Cox's views is thus tersely stated: "If Christ was not God, he was the worst impostor that ever lived." Rev. Mr. Cox makes of Christ a human being when he was born, and gradually at Baptism and Crucifixion he absorbs into himself the Divinity. By such a process anyone may become Divine and the Son of God.

But such a process is a great encouragement to "Live the Life to know the Doctrine," and is exactly the mission of Christ, to show the way by which one may become Divine and a Son of God. The "Way of the Cross" is thus made possible to those who have been bewildered by much preaching and little practice, on the part of those who should know and be able to demonstrate: "The works that I do shall he do also that believeth in me; and greater works than these shall he do,"— John xiv, 12. "Do all things without murmuring or disputing, that ye may be blameless and harmless, the Sons of God, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."— Phillipians ii, 14-15.

So the promise that others may become "Sons of God," who are undoubtedly ordinary human beings, need not shock the theologians to such an extent that they are ready to concede the battle lost, because they have asserted that it can only be won "on the claim of Christ himself to be the son of God and the Saviour of mankind." [2]

[2] Rev. W. Robertson Nicoll, "The Church's One Foundation," p. 12.

EARLY CHRISTIANS A SECRET COMMUNITY.

Were Christianity not composed of "secret communities," from the start; and were it not for the fact, that Jesus himself did not appear on the scene until a few years before his death, history would have more *facts* to record of its founder and disciples than it has.

How little Jesus impressed his personality upon his own century, is calculated to astound the inquirer. Renan shows that Philo, who died toward the year 50, and who was born many years earlier than Jesus, living all the while in Palestine while the "glad tidings" were being preached all over the country, according to the Gospels, had never heard of him! Josephus, the historian, who was born three or four years after the death of Jesus, mentions his execution in a short sentence, and even these few words were altered "by a Christian hand."

Josephus, writing at the close of the first century, when Paul, the learned propagandist, is said to have founded so many churches, and Peter is alleged to have established the apostolic succession, which the Irenaeo Eusebian chronology shows to have already included three bishops of Rome (Lines, Cletus Anacletus, and Clement), Josephus, the painstaking enumerator and careful historian of even the most unimportant sects, entirely ignores the existence of a Christian sect.

Renan in his "Life of Jesus" expresses the opinion that the passage, respecting Jesus, in Josephus is authentic. He says: "It is *perfectly in the style of Josephus; and if this historian had made mention of Jesus, it is thus that he must have spoken of him.*"

WHO INTERPOLATED THE JOSEPHUS RECORD?

The whole paragraph is as follows: "At this time was Iasous, a WISE MAN" (wise man always meant with the Ancient Hebrews, a Kabalist) "*if at least it is right to call him a man* (!) for he was a doer of surprising

works, and a teacher of such men as receive 'the truths' with pleasure. . . . *This was the Anointed* (!!) and on an accusation by the first men among us having been condemned by Pilate to the cross, they did not stop loving him who loved them. *For he appeared to them on the third day alive,* and the divine prophets having said these and many other wonderful things concerning him."

History shows us Josephus as a most uncompromising Jew, and the Jewish Messiah was then and still is expected; yet Josephus is made to admit that the "first men among the Jews" had crucified their own Messiah and "Anointed One." This is why this statement about Jesus is considered spurious by eminent Christian students.[3]

Renan dogmatically asserts that Jesus ignored the very name of Buddha, of Zoroaster, and of Plato; "that he never read a Greek nor a Buddhistic book, although he had more than one element in him, which unawares to himself, proceeded from Buddhism, Parseeism and the Greek wisdom."

This seems half miracle and half chance. Any compiler of legends concerning the problematical history of the Nazarene has as firm ground to stand upon as does Renan. Nor can anyone else assert a claim to the contrary except on inferential evidence. Now then, while Renan has not one solitary fact to show that Jesus had never studied the metaphysical tenets of Buddhism and Parseeism, or heard of the philosophy of Plato, his (Renan's) opponents have the best reasons in the world to suspect the contrary. Because they find, 1st. That all of Jesus' sayings are in a Pythagorean spirit when not verbatim repetitions; 2d, His code of Ethics is purely Buddhistic; 3d, His mode of action and walk in life, Essenean; and 4th, His mystical mode of expression, His parables, and His ways, are those of an Initiate, whether Grecian, Chaldean, or Magian (for the "Perfect," who

[3] Helena P. Blavatsky's "Isis Unveiled," Vol. II, p. 328.

spoke a hidden wisdom were of the same school of archaic learning the world over) thus it is difficult to escape from the logical conclusion that he belonged to that same body of Initiates.

M'CONNELL'S ESSAYS ON "CHRIST."

It will be conceded that an Episcopalian minister, one who has thought long and deeply, is not only entitled to express an opinion on the central theme of religion, but when he issues a publication, a book, upon the central theme of the Christian religion, in which he takes issue with the long established and accepted interpretation, he should be given a candid hearing.

S. D. M'Connell, Rector of All Souls' Church, New York City, in the spring of 1904 came into the right of such consideration and candid hearing, through the publication of his thoughtful series of essays entitled "Christ."

I have made copious extracts from two chapters of his book, because his views in those chapters closely coincide with my own. And I recommend Chapters III and IV in McConnell's "Christ" to be read as a commentary to Chapters IV, XII, XXII and XXVI of another book called "The Great Work," and I do this in the spirit of one student, who has received that which he thinks is Light, to other students traveling on the rough and rugged road in search of knowledge and truth.

THE ATONEMENT FAILING TO INFLUENCE HUMANITY.

"Endless labor has been expended to remove the intellectual obstacles in the way of a full acceptance of the Atonement. It is time to remind ourselves that the real difficulties are moral ones. Not unworthy Christians alone, but an unworthy Christ is the stumbling-block. It is the bald fact that the dogma of the propitiatory sacrifice of Christ, which has for so long been

exhibited as the central truth of Christianity, is now rejected by a society whose moral sense has outgrown it. The whole scheme of which it forms the logical basis is felt to be immoral as well as untrue. . . .

"The average man of to-day does not believe that human nature is but the moral wreck and débris of an Edenic man. . . .

"He will not believe that a course of action which would be wrong for man can be right for God. He believes that justice and equity are the same things for God that they are for man. The human idea of justice demands that the penalty shall fall upon the person who offends, and not upon someone in his stead, even though the King furnish the victim and the substitute be ever so willing.

"In popular speech the essential content of the dogma is expressed by the word 'Redemption.' The word means to 'buy off,' or to 'buy back.' It is a commercial term.

"We come back to the question of how to account for the existence and persistence of a presentation of Christ which the moral sense rejects. I have said that it is only too easy to account for, and so it is, so far as concerns the historic law which controls in such cases. As in commerce a debased currency always tends to drive a precious one out of circulation, so in religion and philosophy *a low conception can hold the field long against a noble one.* This is what has occurred in the Christian Kingdom. But this brings us to the place where we should discover when, and where, and how, the spiritual currency, of Christ became debased; when and how his coin came to have stamped on one side a *sacrificial bull, and on the other a mitred priest.* To begin with, let us ask the plain question: Did Jesus himself conceive of himself as a propitiatory sacrifice, and of his work as an expiation? The only answer possible is, clearly he did not. . . . He does not call himself the world's Priest, or the world's Victim. That he expected and intended to suffer and die is plain enough. He

dwelt upon the fact to his friends' consternation. But he nowhere placed upon his suffering and death, the interpretation which it afterward came to bear. In all his sayings which have been preserved, he gives the clear impression that he took his pain and privation and death as being 'in the day's work,' incidental and unavoidable necessities of the task which he had undertaken, but not as the task itself. They were the price which he had to pay for being what he was. But there is no intimation that he attributed to them any sacrificial or propitiatory value."

THERE ARE ONLY TWO STATEMENTS OF CHRIST REGARDING REDEMPTION.[4]

"To the above statement there are just two exceptions. What we have to say about them may best be introduced by showing them in their context. They are these: —

"'Then came to him the mother of Zebedee's children with her sons, worshiping, and desiring a certain thing of him. And he said unto her, 'What wilt thou?' She saith unto him, 'Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom.' But Jesus answered and said unto her, 'Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, or be baptized with the baptism that I am baptized with?' They say unto him, 'We are able.' And he saith unto them, 'Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister

[4] See also "The Christology of Jesus," by Rev. James Stalker, p. 177.

and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to *give his life a ransom for many.*'"

"And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat: this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is my blood of the new testament, *which is shed for many for the remission of sins.*'"

"The significant phrases are those in italics, '*to give his life a ransom for many,*' and, '*shed for many for the remission of sins*' (Matt. xx and xxvi). Now, let it be well kept in mind that these are the only two sayings *attributed to Christ himself* which give any color to the contention that he regarded himself in the light of a propitiatory sacrifice. And let it be further borne in mind, that they are not only foreign to, but directly opposed to the whole tenor of his teaching. The question then naturally arises, where and when, and upon whose authority are the words placed in his mouth? If it should appear that they are in perfect accord with a conception which appears *later* in the New Testament, and that they cannot be made to agree with the teaching of Christ, what then? Only this: we will be obliged to confront the fact that there is to be found within the writings of the New Testament a theory concerning the meaning of Christ's work which his own words condemn."

THE GOSPELS NOT WRITTEN UNTIL AFTER THE DEATH OF CHRIST.

"It must not be forgotten that the Gospels are traditions committed to writing. The earliest written was at least thirty-five years afer the death of Christ. Meantime his sayings had been kept alive in memory and passed on from mouth to ear. Thirty-five years is a good while, more than a generation. If during that

time a theory concerning the Master's life and work had gained currency, it is only to be expected that it would show its influence in shaping the tradition. That such a theory did become elaborated within that period we shall see. But we shall also see that it did not come to prevail in such a way as to shape the common thought and speech of Christians until a much later date. It seems therefore more reasonable to believe that the two phrases which convey the ideas of 'ransom' and propitiatory 'remission' are placed in our Lord's mouth by a later tradition, than that they were used by him, and intended to present a conception of himself which is irreconcilable with his own plain words.

INFALLIBILITY.

"Of course it will be evident that this way of looking at things disregards the dogma of plenary and infallible 'inspiration' of Holy Scripture. I do not pause to controvert or even to state that dogma. To all useful purposes it has been abandoned by Christian thought. Effectively for English speaking people it was dislodged from its last entrenchment by the making and promulgation of the 'Revised Version.' Not that this was the intention of the revisers, but it was nevertheless the result. The Revised Version is in many ways and places different from the one current before it. If that one has had mistakes, established against it, no one can maintain that the present one is final. When that fact once got lodgment in the common mind the dogma of infallible inspiration became thereafter impossible.

JESUS BECOMES OF INTEREST ONLY AFTER THE RESURRECTION.

"The life of Jesus does become of absorbing interest and prime importance, but only in its proper order. Not until the world's interest was engaged with the risen Christ did it even try to remember, much less re-

cord, the story of his life. It was the news of the Resurrection which arrested attention. The belief in it has, in sober verity, wrought the most momentous result within human history. . . .

"There are two paths generally open to the great and sympathetic soul touched by the world's wrong. One is to teach righteousness, the other is to organize righteousness; to be either a preacher or a reformer. Jesus chose neither. He added little or nothing to the world's stock of theoretical morality. Probably all of his noblest sayings may be matched from Socrates or Moses, from Seneca or Gautama. The great company of preachers has served the world well, but Jesus is not among them. No more did he conceive his task to be to reform society. God knows, the social, political and economic order amidst which he lived was rotten enough. It was a drunken, lustful, cruel and unjust world. The field for a reformer was ripe to the harvest.

CAN A MAN OVERCOME DEATH? — CHRIST'S THEME.

"His theme was not the happiness or the misery of two contrasted kinds of future existence, but *existence* itself. Can a man in any wise overcome death, and if so, how? Of course, such an inquiry must lead one at times to a point where the quality of the new existence comes into view, but this never engages his attention long, and is always subordinated to the main theme.

"He pronounces at the outset that the thing is possible, but difficult. He introduces it under the category of a 'Kingdom.' But the moment that word is pronounced, we have to be on our guard lest we miss its meaning. He uses the term habitually in its *biological,* and not in its *political* sense. In other connections we are familiar with that use. We speak of the Mineral Kingdom, the Vegetable Kingdom, the Animal Kingdom. In no other sense does he use the word for his New Kingdom.

THE KINGDOM OF HEAVEN.

"It is a scientific classification. Had naturalists and scientific men, instead of metaphysicians and jurists, formulated Christian theology, the world would have been spared an incalculable confusion. For in very truth, it is the naturalist's legitimate field. But ages ago the truth of Christ was interpreted in terms of law, instead of biology. The result has been that the very words of the Master have had fixed upon them an unnatural meaning from which it will be long before they recover. But his language is more intelligible to-day than it has been at any time in the past. In the great cycle of human thought, modern science has brought into common use the mental forms into which his words fit.

"But there the words stand, and they are plain enough to him who scans them with an open mind. His Gospel is the Gospel of the Kingdom, that is, the New Order of Existence, the New Man. Those who find their way into the New Kingdom, live because life is the law of that Kingdom; those who fail or neglect to do so much are left where they belong, under the old, brutal necessity of perishing. He points out what the condition of entrance into the New Kingdom is. It is by transformation — transmutation rather — of the life which the individual shares with the form next below. 'Except ye be born again ye cannot enter into the Kingdom of God.' This 'being born again' is, to his view, not so much a metaphor as a scientific statement. *Birth* is a curious thing; it is an epoch in the progress of an individual life. *It is not the beginning of it.* The subject of it has reached the end of a stage of development before he can be born. Birth is only the entrance upon a new phase. Jesus does not present the new birth as the beginning of a soul, but as a radical change in its relationship.

THE OPEN SECRET.

". . . This is the open secret of Christ. Eternal life is a stage of evolution, difficult, but possible. The individual is mortal; but he may reach to immortality for himself, if he follow the law for that case made and provided. This process he calls the 'Way of Life.' To exhibit the proof of all this would be to quote substantially the larger part of the New Testament. It is sufficient to warrant the confident assertion that this conception dominates and coördinates his whole teaching. It all revolves about the new life of the individual man.

"It widens out into the thought of a society composed of such twice-born souls. It contemplates the action and interaction between such a society, and the natural world. It anticipates the ultimate dominion of such a society, and the ultimate decay of all things and persons as cannot be wrought over to its uses. It is the Novum Organon for the universe of Man. All his sayings, arguments, parables, aphorisms, metaphors, are dominated by this controlling principle. His imagery is drawn almost exclusively from the processes and phenomena of life. 'God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have æonian life.' . . . 'That which is born of the flesh is flesh; that which is born of the spirit is spirit. Do not be surprised, therefore, when I say unto you that except man be born again he cannot see the Kingdom of Heaven.' . . .

"The spiritual life follows the natural, both in order and method. 'For as the Father quickeneth dead matter into living form, so the Son quickeneth whom he will.' . . . 'He that hearkeneth unto my word and hath confidence in Him that sent me, hath æonian life in himself, and moves not to destruction, but hath passed from the dead into the living.' . . . 'I declare unto you that if a man keep my saying he shall never see death.' . . . 'Leave the dead to bury their dead, and come follow me.'

CHRIST'S REAL MISSION.

"His own conception of his mission is therefore unmistakable. It was to open up the Kingdom of Life to the individual fit to enter into it. HIS TEACHING WAS THE THEORY; HIS LIFE WAS THE DEMONSTRATION. . . .

"He begins by calling himself the 'Son of Man.' For what purpose could he use that phrase other than to identify himself absolutely with human nature? His emphasis here was not superfluous, as time has shown. His project was to put human nature, in his own person, to the *experimentum crucis*. He was exploiting the capabilities of man to the uttermost, and it must be made clear that the experiment was being made with human nature in its actuality.

> "For the man, most man, works best for man,
> Like God at Nazareth.

"The title which he assumed for himself cannot be regarded as a fanciful one, nor was it one which expressed his affectionate sympathy with man's mortal condition. It was because the force of his experiment with human living would be broken if it failed to show itself a really human experiment. He called himself the Son of Man because he wished no mistake to be made about the matter. If his way should prove successful for himself and reach its goal, it must be made plain that the path was open for any man to follow after him. That would be impossible unless it were in the deepest sense natural.

THE LIVING OF A LIFE.

"With this principle in mind we are prepared to follow the career of the Son of Man understandingly. We encounter him first as a man among men; a man who lived at a certain place; at a certain date; a man with senses, faculties, emotions, as other men; a man who had been a babe, a youth, a young man, and had grown

in stature, and in favor with God and man. In the full possession of his human faculties, sanely, soberly, deliberately he chose the 'Way of Life' which he believed would save even his life from ultimate defeat by death, and would also lay open a path accessible anywhere to mortal feet. He chose that path not arbitrarily, but because it is the one to which the ideal of humanity pointed. He counted the cost, and paid it because it was worth it. The cost was very great, but the compensation was immeasurable. It consisted essentially, in opening wide that side of human nature which looks toward God and good, and resolutely closing the side which gives toward selfishness and sin. This kind of life could only be lived, in the nature of the case, in the midst of what we call circumstances, for a human life consists not alone of actions, but of reactions as well. A holy life cannot be lived apart. 'The stern but bracing discipline of living' is defeated unless the soul be exposed to the facts of life.

THE VINDICATION.

"Only one thing could vindicate the choice of Jesus; that was to pass alive through death. But emerging thus triumphant, he claims it to be vindication of potential humanity. It also is compassed within the career of the Son of Man. He did not pass out of the category of humanity even in his ultimate experience."

MORE MIS-INTERPRETATIONS.

Another stumbling block is the sentence: "My God! My God! why hast thou forsaken me." That it is doubtful if Jesus ever uttered the words refer to John xvii, 1, where we read, "And Jesus lifted up his eyes to heaven and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee." . . .

Any further doubt is dispelled when we read:

"My God — My God — how thou dost glorify me!"[5] as the correct rendering of the Hebrew words: "Eli, Eli, lamah azabothani" in the first verse of the Twenty-second Psalm. To which the Revised Version refers us in order to corroborate the rendering of Matthew xxvii, 46.

The only thing that can be said is that none of the Hebrew and Greek scholars, purporting to correct the blunders of their less learned predecessors in Bible translation, saw the glaring difference between the Hebrew words in Psalm xxii, *Azabothani* and *Sabacthani* in Matthew xxvii.

Here again the early Church Fathers also came into conflict and they did not wish to render a true interpretation of the words said to have been uttered by Jesus on the Cross. Because it would involve a recognition and approval of certain revealed secrets of the mysteries. To render it correctly, would class Jesus with the initiates, and the few dominating Church Fathers did not wish ever so little to encourage the still living hierophants of the mysteries by correctly interpreting anything.

The words "My God! My Sun! thou hast poured thy radiance upon me," were the final words that concluded the thanksgiving prayer of the initiate.

In Egypt we find to this day carvings and paintings that represent this rite. The candidate is between two Divine sponsors; one Horus — Sun with the head of a hawk, representing life; the other Thoth — the Ibis headed, who guides the soul after death, representing death of the physical body. Both are shown pouring the radiant "stream of life" or water of purification, on the head of the initiate, the two streams interlacing and form a cross.

This basso-relievo has been explained as a "pagan presentiment of a Christian truth."

This brings us face to face with the proposition

[5] "Source of Measures," by J. Ralston Skinner, pages vii, 301.

CHRISTIANITY NOT FALSE BUT FALSIFIED.

The failure to interpret the mystical Scriptures by the mystical rule, was due to the loss, by the Church, of the mystical faculty of inner, spiritual vision, through which they were written. Passing under a domination exclusively sacerdotal and traditional, and losing thereby the intuition of things spiritual, the Church fell an easy prey to that which is the besetting sin of priesthoods, Idolatry; and in place of the simple, true, reasonable Gospel (to illustrate which, the history of Jesus had been expressly designed) fabricated the stupendous and irrational superstition which has usurped his name. Converted by the exaltation of the letter and the symbol, in place of the Spirit and the signification, into an idolatry every whit as gross as any that preceded it, Christianity has failed to redeem the world. Christianity has failed, that is, not because it was false, but because it has been falsified. And the falsification, generally, has consisted in removing the character described under the name of Jesus, from its true function as the portrait of that of which every man has in him the potentiality, and referring it exclusively to an imaginary order of being between whom and man there could be no possible relation, even were such a being himself possible. Instead of recognizing the Gospels as a written hieroglyph, setting forth, under terms derived from natural objects and persons, processes which are purely spiritual and impersonal, the Churches have — one and all — fallen into that lowest mode of fetish-worship, which consists in the adoration of a mere symbol, entirely irrespective of its true import. To the complaint that will inevitably be made against this exposition of the real nature of the Gospel history, that it has ' taken away the Lord ' the reply is no less satisfactory than obvious. For he has been taken away only from the place wherein so long the Church had kept him, that is, the sepulcher.[6]

[6] "The Perfect Way," by Edward Mailland and Anna Kingsford, page 224.

But since the Light of the World has shone in this dark place, men need no longer grope or feel with hesitating fingers for some path by which to elude the ancient Destroyer, for "Death is swallowed up in victory" by the Son of Man, and by those who "live the life."

PART II

HE WHO KNOWS ONLY ONE RELIGION, KNOWS NONE.

The following comparisons of sacred teachings, Christian and pre-Christian are concrete illustrations of Prof. Max Müller's admonition, "He who knows only one Religion, knows none."

Sentences from Sextus the Pythagorean, and other So-called Heathen.	*Verses from the New Testament.*
1. Possess not treasures, but those things which no one can take from you.	1. Lay not up for yourself treasures upon earth, where moth doth corrupt, and where thieves break through and steal. (Matthew vi, 19.)
2. You have yourself, something similar to God, and therefore use yourself as the temple of God.	2. Know ye not ye are the temple of God and that the spirit of God dwelleth in you. (I Corinthians iii, 16.)
3. What I do not wish men to do to me I also wish not to do to them. (Annalects of Confucius, page 76; see Max Muller's "The Works of Confucius.") "Hurt not others with that which pains yourself." Buddha.	3. Do ye unto others as ye would that others should do to you.
4. The moon shines even in the house of the wicked. (Manu.)	4. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. v, 45.)
5. Purity of mind alone sees God. (Ibid.)	5. Blessed are the pure in heart, for they shall see God. (Matt. v, 8.)

6. Make no idols of any kind. (Siamese Buddhistic Maxim.)	6. Little children keep yourselves from Idols. (I John v, 21.)
7. As men sow, thus shall they reap. (Bowden's "Imitation of Buddha," p. 109.)	7. Be not deceived; God is not mocked for whatsoever a man soweth, that shall he also reap. (Galatians vi, 7.)
8. Believe after observation and analysis; when it agrees with reason, and is conducive to the gain and the good of one and all; then accept it and live up to it. (A Buddhistic teaching.)	8. Lord I believe, help thou mine unbelief. (Mark ix, 24.)
The Heathen (Buddhistic) Ten Commandments.	*The Christian Ten Commandments.*
I. Kill not but have regard for life.	I. Thou shalt have no Gods before me.
II. Steal not, neither rob; but help everybody to be master of the fruits of his labor.	II. Thou shalt not take the name of the Lord thy God in vain.
III. Abstain from impurity; and lead a life of chastity.	III. Thou shalt not make any graven image.
IV. Lie not, but be truthful. Speak the truth with discretion, fearlessly and with a loving heart.	IV. Remember the Sabbath 'day to keep it holy.
V. Invent not evil reports nor repeat them. Carp not, but look for the good side of your fellow beings, so that you may with sincerity defend them against their enemies.	V. Honor thy father and thy mother.
VI. Swear not, but speak with propriety and dignity.	VI. Thou shalt not kill.
VII. Waste not your time in gossip, but speak to the purpose or keep silence.	VII. Thou shalt not commit adultery.

VIII. Covet not, nor envy, but rejoice at the good fortune of others.	VIII. Thou shalt not steal.
IX. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with impartial and unlimited kindness.	IX. Thou shalt not bear false witness against thy neighbor.
X. Free your mind from ignorance and seek to learn the truth especially in the one thing that is needful, lest you fall a prey either to skepticism or to errors. Skepticism will make you indifferent, and errors will lead you astray so that you will not find the noble path that leads to emancipation. (An exposition of Buddhism, by Dr. Paul Carus, page 3.)	X. Thou shalt not covet thy neighbor's house nor anything that is thy neighbor's.

LEGENDS OF THE THREE VIRGINS.

The unity of spirit and purpose, as well as the common lineage and source of Ancient Religions and Christianity, may disclose itself to the intelligent and unbiased student, as either incomplete inquiry or ignorance on the part of the early Christian Fathers has lead them to strangely copy from the

LEGENDS OF THE THREE VIRGINS.

HINDU.	EGYPTIAN.	ROMAN CATHOLIC.
Litany of our Lady Nari.	*Litany of our Lady Isis.*	*Litany of our Lady of Loretta.*
Virgin Devaki.	*Virgin Isis.*	*Virgin Mary.*
1. Holy Nari-Mariana, Mother of perpetual Fecundity.	1. Holy Isis, Universal Mother—Muth.	1. Holy Mary, Mother of Divine Grace.
2. Mother of an incarnated God—Vishnu. (Devanaki.)	2. Mother of Gods—Athyr.	2. Mother of God.

3. Mother of Chrisna.	3. Mother of Horus.	3. Mother of Christ.
4. Eternal virginity — Kanyabava.	4. Virgo generatrix — Neith.	4. Virgin of Virgins.
5. Mother — Pure essence, Akasa.	5. Mother-soul of the universe Anouké — Goddess of life.	5. Mother of Divine Grace.
6. Virgin most chaste — Kanaya.	6. Virgin sacred earth — Isis.	6. Virgin most chaste.
7. Mother Taumatra, of the five virtues or elements.	7. Mother of all the virtues Thmei, with the same qualities.	7. Mother most pure. Mother undefiled. Mother inviolate. Mother most amiable. Mother most admirable.
8. Virgin Trigana (of the three elements, power, love and mercy).	8. Illustrious Isis, most powerful, merciful, just (Book of the Dead).	8. Virgin most powerful. Virgin most merciful. Virgin most faithful.
9. Mirror of Supreme conscience.	9. Mirror of Justice and Truth.	9. Mirror of Justice.
10. Wise Mother — Saraswati.	10. Mysterious mother of the world — Buto (Secret Wisdom).	10. Seat of Wisdom.
11. Virgin of the White Lotus, Pedma or Kamala.	11. Sacred Lotus.	11. Mystical Rose.
12. Womb of Gold.	12. Sistrum of Gold.	12. House of Gold.
13. Celestial light — Lakshmi, consort of Vishnu.	13. Astarte the Syrian Goddess consort of Adon — "Lord" (Astaroth Jewish).	13. Morning Star.
14. Ditto.	14. Arguna of the Moon "ark of womb of nature."	14. Ark of the Covenant.
15. Queen of Heaven and the Universe — Sakti.	15. Queen of Heaven and of the Universe — Sati.	15. Queen of Heaven (Gate of Heaven).

16. Mother Soul of all beings — Paramatama. The Supreme Soul of the Universe.	16. Model of all Mothers. Athor. "Mother Night" Primeval Chaos.	16. Mater — Dolorosa.
17. Devanaki — Mother of Chrisna conceived without sin; and immaculate herself.[7]	17. Isis — The Goddess Virgin Mother — Personified nature.[7]	17. Mary, Mother of our Creator; Mother of Christ — conceived without sin.[7]

THE LEGENDS OF THE THREE SAVIOURS.

The life and ministry of the Saviours of the World also represent this same unity of spirit and of purpose, and further substantiate the statements herein made, that the only difference in their teachings are of methods and not of substance. I have selected only three saviours of the religions of the world for comparative study:

Hindu Chrisna.	*Egyptian Osiris.*	*Christian Jesus.*
1. Epoch: Uncertain. European Science fears to commit itself. But the Brahmanical calculations fix it at about 6,913 years ago.	1. Epoch: According to Herodotus, Bunsen and Rawlinson, the worship of Osiris throughout Egypt was universal from the most remote antiquity.	1. Epoch: Supposed to be 1,914 years ago. His birth and royal descent are concealed from Herod the Tyrant.
2. Chrisna descends from a royal family: is brought up by Shepherds, and is called the shepherd God. His birth and divine descent are kept secret from King Kansa. Narasinha the "Man Lion" an Avatar of Vishnu.	2. Osiris is the Son of Seb, God of time and the Universe, back of whom is Amon-Ra, the Lion God, or invisible creative force.	2. Descends of the Royal family of David (the Lion of the tribe of Juda). Is worshiped by Shepherds at his birth and is called the "Good Shepherd."

[7] See "Isis Unveiled," Vol. II, page 209. "A Classical Dictionary of Hindu Mythology and Religion," by John Dowson, M.R.A.S. "Catholic Prayer Book, Litany of the Blessed Virgin Mary."

3. Chrisna — the Saviour of the Hindus.	3. The God-Man who suffered, died, and rose again (Budge "The Gods of the Egyptian").	3. Jesus Christ the Saviour.
4. An incarnation of Vishnu, the second person of the Hindu Trinity Chrisna was worshiped at Mathura on the river Jumma (see Strabo and Arrian and Bampton lectures, pages 98-100).	4. The greatest God of Egypt whose four chief aspects were the spiritual, intellectual, psychic and physical. These four aspects symbolize the dual ego, the divine and the human man.	4. An incarnation of the Holy Ghost. Originally the second, not the third person of the Trinity. But the Christian Trinity was not invented (incomplete even at that) until 325 years after his birth at the first council of Nice. The Holy Ghost had always been feminine, and Jesus is made to address the Holy Ghost as his "Mother" in every Gnostic Gospel. The completed dogma of the Trinity was not made until 385. A. D. at the Council of Constantinople.
5. Chrisna is persecuted by King Kansa, Tyrant of Madura, but miraculously escapes. The King, in hope of destroying the child, has thousands of male innocents slaughtered. ("Innocents" and "Infants" = initiates or the "once more reborn.")	5. The Egyptians (and Babylonians) do not recount a slaughter of the innocents.	5. Jesus is persecuted by Herod, King of Judea but escapes into Egypt under conduct of an angel. To assure his slaughter Herod orders a massacre of innocents, and (it is said) 40,000 were slain. About 100 B. C. there is a legend that Alexander Janneus of Lydia, persecuted and slaughtered many hundreds of "Infants," i. e., the

		once more reborn or real initiates. In the Talmud, Paul is referred to as the "little one." See also I Samuel x, 6.
6. Chrisna's mother was Devaki or Devanagi, an immaculate Virgin (but who had given birth to eight sons before Chrisna).	6. The Immaculate Virgin Nout or Neith, was the mother of Osiris. (De Mirville, a Catholic authority "Archæology of the Virgin Mother," p. 117.)	6. Jesus' mother was Mariam or Miriam; married to her husband, yet an immaculate Virgin, but had several children besides Jesus. (See Matt. xiii, 55-56; xxvii, 156; Mark vi, 3; xv, 40; xvi, 1.)
7. Chrisna is endowed with beauty, omniscience, and omnipotence from birth, produces miracles, cures the lame and blind, and casts out demons, washes the feet of the Brahmans, and descending to the lowest regions (hell!) liberates the dead and returns to the paradise of Vishnu. Chrisna was the God Vishnu in human form.	7. Osiris is endowed with omnipotence. He is Toum, the creative force of the universe. He is self-generated and self-existent. He goes about doing good. Judges the dead in Amenti first in Hades, then in the "good Father's House."	7. Jesus is similarly endowed. Passes his life with sinners and publicans. Casts out demons. Washes the feet of the disciples, descends into hell, ascends to heaven after liberating the dead.
8. Chrisna crushes the Serpent's head.	8. Osiris pierces the Dragon's head (the Dragon or Serpent is an ancient symbol of wisdom, immortality, and rebirth). In every ancient language the word dragon signified what it now does in Chinese — "lang,"	8. Jesus is said to have crushed the Serpent's head, agreeably to original revelation in Genesis. (Gospel of Infancy.)

i. e., "the being who excels in intelligence," and in the Greek "dragon," or "he who sees and watches." Thus "serpents and dragons of wisdom" mean more than the words themselves convey.

9. Chrisna persecutes the Clergy. Charges them with ambition and hypocrisy to their faces, divulges the great secrets of the Sanctuary, viz.: the unity of God and immortality of our Spirit. Tradition says he fell a victim to their vengeance. His favorite disciple, Arjuna, never deserts him. There are creditable traditions that he died on the Cross, nailed to it by an arrow. The best scholars agree, that, the Irish Cross at Taum, erected long before the Christian era, is Asiatic (see "Round Towers," page 296 *et seq.* by O'Brien; also "Religious de Antique"; Creuzer's "Symbolik," Vol. I, page 208; and engraving in Dr. Lundy's "Monumental Christianity," page 160).

9. Bousaze shows that Osiris taught the sciences of music, astronomy and geometry, invented agriculture, stopped the overflowing of the Nile, and Budge, in "The Gods of the Egyptians," Vol. II, p. 126, says "that he lived a good life and ruled as a wise and a just King. Was slain by the malice of evil men, his body was mutilated, gathered up by Isis, buried; and later he rose again." The tau the Egyptian Cross figures in the symbolism of this and many other Egyptian Gods.

9. Jesus rebels against the old Jewish Law; denounces the Scribes, and Pharisees, and the Synagogue, for hypocrisy and dogmatic intolerance. Breaks the Sabbath; defies the Law; and is accused of divulging the secrets of the Sanctuary. Dies on the Cross. Of his little band of disciples one betrays him, one denies him, and the others desert him, excepting John the Disciple he loved.

10. Chrisna ascends to Swarga.	10. Osiris reigns in Amenti.	10. Jesus ascends to Heaven.

THE TRINITY.

Neither the Old nor the New Testament contains the word "Trinity." The Christian Dogma of the Trinity was propounded 325 A. D.

In first Epistle of John v, 7, we read: "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one."

This verse is found in but one Greek manuscript (at Berlin) which was transcribed from some interpolated paraphrase between the lines.[8] In the first and second editions of Erasmus 1516-1519 this allusion to these three heavenly witnesses is omitted. It is not contained in any Greek text earlier than the fifteenth century. It is not mentioned by the early Latin Fathers who were anxious to get every proof for their trinity. Edward Gibbon was early in pointing it out as spurious. Archbishop Newcombe and the Bishop of Lincoln also express their conviction as to its spuriousness.

Even the Doctrine of the Trinity has its exact counterpart in the older religions, showing again a unity of spirit not to be passed over by anathema or ignored because of the heresy fear. For comparative study, the Trinity in three religions, Hindu, Egyptian, and Christian, have been selected.

THE TRINITIES.

The Great Cause. The One. The Primordial Germ. The Unrevealed. Grand All, Existing through himself. Is, in the

Hindu.	*Egyptian.*	*Christian.*
Brahma.	Amon-Ra. The Lion God. The Invisible creative power.	God the creator of the Universe.

[8] "Isis Unveiled," Vol. II, page 177.

Whenever the Great Cause, The One, The Eternal, manifests, it always does so in a duality; and becomes dual in every system:

Duality of the Manifested Trinity Father-Mother

Hindu.	*Egyptian.*	*Christian.*
Nara = The original or eternal Man. Nari = The Feminine principle.	Adapa = The first man has Wisdom and knowledge, but is denied immortality. Is sent to heaven, but forbidden to eat or to drink there. Anu, however, orders the food and the water of life; but Adapa refuses them, thus losing immortality. As a partial recompense he is given dominion and sovereignty and becomes the father of all mankind (Sayce, "Religions of Egypt and Babylonia").	Adam = The first man. In the Hebrew the word means "only begotten"; in Sanscrit "the first Lord." Eve = The first woman. In the Hebrew, "mother of all that lives."

Moreover each of these systems has a triple trinity, each proceeding separately through itself from one Female Deity.

Hindu.	*Egyptian.*	*Christian.*
Brahma, Vishnu and Siva are blended into One, who is Brahma, creating and being created through the Virgin Nari (Universal space — Eternal ideation — Matter and Force).	Osiris, Isis, Horus. The believer in Osiris must imitate his example and "live the life." Isis is the Virgin mother of Horus who in turn is a Chaste Deity. "The father became the Son; and the Son the Father, throughout all time."— Sayce.	The Father, the Son and the Holy Ghost; Mary the Virgin mother of three Gods, since they are one. This is the Christian Heavenly Tetraktys or the sacred four. The Pythagoreans 500 years before, and the Chinese still earlier, had their sacred four as a

symbol of God, Matter, the World, and the Spiritual Universe.

WHAT THE WORLD NEEDS.

Now does it not seem a poor compliment to pay to the Supreme, to force upon Him four gospels, in which, contradictory as they often are, there is not a single narrative, sentence or peculiar expression, whose parallel may not be found in some older doctrine or philosophy? Surely the Almighty — were it but to spare future generation their present perplexity might have brought with him, at His first and only incarnation on earth, something original — something that would trace a distinct line of demarcation between Himself and the score or so of incarnate Pagan Gods, who had also been born of Virgins, had all been Saviours, and were either killed or otherwise sacrificed themselves for humanity.

What the world needs is a more faithful view of a personage, in whose favor nearly half of Christendom has dethroned the Almighty. The World needs even a less exalted view of Jesus, the Christ — who if accepted as an historical and human personage has far greater claims upon our love and veneration, fallible as this view would make him, even with all his greatness, than if we figure him as the Incarnated Omnipotent God.

The Orthodox view would say, "If Christ was not God, he was the worst impostor that ever lived" (Dean Matthews, Cincinnati); again "Was Christ Man only? If so I prefer some rugged American, as Washington or Lincoln or Jefferson" (Rev. Evan Evans, Middeltown, O.). On the contrary, it is in the character of Omnipotent God — that every reverential mind must regard Christ a failure.

The truth can hurt no one. "The truth is not to be feared." [9]

[9] Pope Pius X quoted by Father Jeremiah Crowley of Chicago, in "The Parochial School, a Curse to the Church, a Menace to the Nation."

"We need not be frightened," says Professor Müller, "if we discover traces of truth, traces even of Christian truth, among the sages and lawgivers of other nations."

So be it, here is more than a *Trace* of Christian truth: The miraculous birth of the Egyptian kings is well explained in a series of sculptures on the wall of the temple of Luxor. First the god Thoth, with the head of an Ibis, and with his ink and pen case in his left hand, as the messenger of the gods, like the Mercury of the Greeks, tells the maiden queen Mautmes, that she is to give birth to a son, who is to be king Amunothph III. Secondly, the God Kneph, the spirit, with a ram's head, and the goddess Athor, with the sun and cow's horns upon her head, both take hold of the queen by her hand, and put into her mouth the character for life, which is to be the life of the coming child. Thirdly, the queen, when the child is to be born, is seated on the midwife's stool, as described in Exodus i, 16; two of the attending nurses rub her hands to ease the pains of childbirth, while another of the nurses holds up the baby over which is written the name of King Amunothph III. He holds his finger to his mouth to mark his infancy; he has not yet learned to speak. Lastly the several gods or priests attend in adoration upon their knees to present their gifts to this wonderful child, who is seated in the midst of them and is receiving their homage. In this picture we have the Annunciation, the Conception, the Birth, and the Adoration as described in the first and second chapters of Luke's Gospel; and as we have historical assurance that the chapters in Matthew's Gospel which contain the Miraculous Birth of Jesus are an after addition not in the earliest manuscripts, it seems probable that these two poetical chapters in Luke also may be unhistorical, and be borrowed from the Egyptian accounts of the miraculous birth of their king." [10]

[10] For corroboration of these statements see Sayce, "The Religions of Ancient Egypt and Babylonia," pages 45 and 249. See also Champollion's descriptions of "The Temple of Luxor."

"The Egyptians had a sacred tree, but want of exactness in the accounts of it leads us to doubt whether it was an Acacia of the sensitive class, that bowed its leaves in silent hospitality to the weary traveler that sat under its slender shade, or whether it was a fruit-bearing tree the Balanites Ægyptiaca. The goddess Neith seated in its branches sometimes is pouring out the characters for life and power on the head of the king. When the philosopher Apollonius of Tyana visited Thebes, the tree in a womanly voice declared him to be a teacher sent from heaven. In this it may be compared to the bush out of which the voice spoke to Moses, in Exodus iii, 2. But at other times it is more like the tree of life, or that of knowledge, in the garden of Eden in Genesis iii, as when an Egyptian priest, after death, is painted as kneeling before the tree, and his soul stands beside him in form of a bird with human head; and they are both drinking the water which the goddess is pouring into their mouths."

He says furthermore, "When the creed of Christendom was to be settled by the votes of the bishops, after Egyptian superstition had already gained a strong footing in Alexandria, any purer or more simple views of Christianity stood little chance of holding their ground in an assembly of divines summoned from yet wider and more ignorant provinces.

"At Nicæa, as is usually the case in an assembly of divines, the more superstitious talked down and frowned down the more reasonable; the Emperor at first sided with the Egyptians. The Egyptians' opinions, supported by the eloquence and earnestness of the young Athanasius, the spokesman of the Egyptian bishops, prevailed. He drew up the celebrated form of words, now known by the name of the Nicene Creed, as a statement of the opinions which the Egyptians contended for; and the council ended their labors by ordering everybody to receive it as the true Christian faith."

For even an earlier story of a "Virgin Birth" see Dr. Naville's text found at Der el Bahari. Also Sharpe's "History of Egypt."

The controversy was by no means at once settled by this decree. When later, Constantine saw that the quarrel was more political than religious, he took the other side of the question, and joined the Greeks; and Egypt continued almost in rebellion on a point of controversial theology, during the reigns of Constantine, Constantius, Julian, Jovian, and Valens. For forty years Athanasius, the darling hero of the Egyptians, was able to defy the power of the Emperors, and after his death peace was restored only on the accession of Theodosius, who took the side of the Egyptians, and allowed them in their turn to persecute the more enlightened Arian Greeks. From that time forward the Christianity of the superstitious Egyptians became the Christianity of the majority in Alexandria, and after a time, with very few variations, the Christianity of the greater part of the world.

The aim of the Nicene Creed was to require everybody to acknowledge that Jesus Christ was a God, in such clear and forcible terms as to turn out of the church all who would not follow the later and degraded Egyptian ideas in the mystical opinions which they had introduced, so that there should be no escape for those who believed in one only God, and who gave any whatever lower rank to the Saviour. It declares that there is one God, the Maker of all things, and yet that the one, Lord Jesus Christ, was not made; that he also was very God of very God, and was yet crucified by Pontius Pilate; that he had been previously incarnate by the Holy Ghost of the Virgin Mary and made man, although of one substance with the Father. All this carried with it no contradiction to the mind of the Egyptians. They were used to being told and believing that two Gods could be one God. They were used to hear of a God being put to death, as they had always held that Osiris, though a God, had been put to death. They were used to hear of children being born of an earthly mother and having no earthly father, as they held that many of their

kings were so born, being incarnate by the god Amun-Ra.

"The Nicene Creed does not mention the Trinity nor the two natures of Christ, but leaves the contradictions stated in the boldest terms. The well-known Athanasian creed in which an explanation of the difficulties has been attempted, is supposed to have been written two or three hundred years later, and the name of the great Alexandrian bishop has been given to it, either dishonestly or because it was thought to represent his opinions. This latter creed states that though 'The Father is God, the Son is God, and the Holy Ghost is God, yet they are not three Gods but one God.' This is the degraded and Pagan Egyptian doctrine of plurality in unity, which is represented in numerous sculptures. It then asserts the two natures of Christ, that he is both 'perfect God, and perfect man.' This was meant to get over the difficulty of a dying God, which had been ridiculed by Xenophanes, in the case of Osiris, five centuries before the Christian era; when he told the Egyptians that if Osiris was a man they should not worship him, and if he was a god they need not lament his sufferings; but this Athanasian creed, though setting forth the Pagan Egyptian opinions, was an offspring of the Latin church, and it is very doubtful whether it would have been wholly approved of by Athanasius. The Egyptians had raised Mary, the wife of Joseph, almost into a goddess, at least into "the mother of God" who had imparted no portion of human nature to her son; they denied the two natures of Christ and clung faithfully to the words of their own Nicene Creed, which declared that he was 'of one substance with the Father.'"

Another so-called "trace" of Christian truth is found in the Hermetic books; Sayce does not hesitate to say that they were derived from genuine sources, though a compilation of the Greek age; that they represented with more or less exactitude the beliefs and practices of an earlier generation, and that the materials

out of which they were compiled went back to the remotest antiquity.

THE TRINITY IN THE BOOK OF HERMES.[11]

In the Book of Hermes is enunciated in distinct and unequivocal sentences, the whole trinitarian dogma accepted by the Christians. "The light is me," says Pimander, "the Divine Thought." "I am the nous or intelligence, and I am thy God, and I am far older than the human principle which escapes from the shadow. I am the germ of thought, the resplendent Word, the Son of God. Think that what thus sees and hears in thee, is the Verbum of the Master, it is the Thought, which is God the Father. . . . The Celestial Ocean, the Æther, which flows from east to west, is the Breath of the Father, the life-giving principle, the Holy Ghost! . . . For they are not all separated, and their union is Life." ("Isis Unveiled," Vol. II, page 50.)

What is needed now, is a Christian public that will examine what can be offered regarding the identity of Pythagorean, Hindu, and New Testament and other teachings, and who will render a verdict based on common honesty.

[11] "Thrice Greatest Hermes." By G. R. S. Mead, page 8 et cet., page 78.

A LUTHERAN MINISTER'S MISINTERPRETATION OF FREEMASONRY[1]

HAVING read the book "Freemasonry: An Interpretation" by Martin L. Wagner, Pastor of the St. John's English Evangelical Lutheran Church, Dayton, Ohio, we have wondered what good it would do to make reply to our reverend critic along the lines adopted by him. That is, by using authorities, avowedly Christian; and then by a subtle use of quotations and reading into them a preconceived "interpretation" so as to leave the whole matter in as bad a light as possible with the non-discriminating reader.

But our Lutheran critic's view is only an "interpretation," as he is not a Mason, even at heart. The quotations from Masonic books, selected by our critic, do not fully and fairly represent the Masonic side of the case, but according to the astigmic logic of our antagonist, the quotations he has made use of are to be interpreted in but one way, and that way, his own.

We propose to show that, if the author of this latest of a long line of attacks on Masonry, accepts in good faith the Phallic interpretation of Masonry, he cannot escape exactly the same degraded interpretation of the symbols of his own religion. If he defends his own religion from the attack of Phallic authorities, he thereby defends Masonry and Masons whom he so vilely slanders.

We shall first quote liberally from his book to show the line of attack and the venom of a disciple of the Man of Sorrows. Each quotation from the book under

[1] Read in a meeting of The Cincinnati Masonic Study School, January 5, 1913.

review, shall be in italics. Our commentary in ordinary type.

Briefly we shall review our clerical critic's unwarranted and garbled statement of Masonic symbolism, and indicate the exact teaching of the Lodge, together with some brief extension of the teaching along the lines of real spiritual truth.

Finally we shall pass in review the symbols of the Christian religion; show how the degraded Phallic interpretation has been applied to each and all of them. But unlike our Lutheran critic we shall proceed to show, very briefly, some of the spiritual and Masonic symbolic teaching of these same Christian symbols, so that any who may read this, may know that we are not tearing down the faith of anyone.

In the Preface, page 15, our critic says: "*It* (Freemasonry) *is a religion which makes the mystery of procreation the objective fact upon which it rests; the mysterious life generating principle in man the object of adoration and worship; the generative acts the pattern for its rites and ceremonies; the generative organs the basis of its symbolism, and the passions the inspiring spirit.*"

This is the Reverend Mr. Wagner's interpretation, and it is not Masonic. When the keys to ancient symbolism were no longer in possession of the materialistic and carnal minded priests of the ancient religions, then Phallicism came into its own. If our critic accepts and advocates a Phallic interpretation as the "only" interpretation of Freemasonry, he cannot escape a similar charge as to Christianity itself. The Mason who knows Masonry can and will defend not only the Masonic teaching, but as well the teaching of Him who made of Paul a wise master-builder (I Cor. iii, 10).

To show that our critic has "misinterpreted the ideographs and glyphs, and misstated the Doctrines of Freemasonry," it is necessary for us to point out the shallowness of the Phallic criticism of Masonry.

If Mr. Wagner's interpretation as to the deeper meaning of Freemasonry is correct then from the highest authorities on Phallicism, the fundamental basis of his own religion is also Phallic, because Inman, Jennings, Forlong, Wake and others, interpret Christianity as being nothing more or less than Phallicism; does Mr. Wagner accept their interpretation?

If he does not, then let him be careful how he cites them as witnesses against Freemasonry, but studiously avoids admitting their testimony in his direct examination. On cross-examination, his own witnesses establish the facts against him, and Freemasonry stands free from the vile charges of one who claims "*honest use of words*" when he thinks they can be of aid to his argument, but who will look at the matter quite differently when he finds himself called upon to free his conscience from criminal duplicity in the effort to mislead those who may read and review his book.

After reading the Lutheran minister's book, we turn to "Rivers of Life or Faiths of Man in all Lands," by Major-General Forlong, Vol. I, page 345: "In many respects the Christian Church recalls to mind the oldest faiths. Like the inner Delphic Chasm-chapel, it has a Font and Ark in an Altar, or as the English clergy prefer to call it, a 'Holy Table,' where the Eucharistic sacrifice — if not sacrificial rites — takes place; and in a columnal sort of edifice called the Pulpit — of most ominous derivation, if we seek the Hebrew, we have a type of the great Om-phalos or Lingam Column . . ." (Lingam, i. e., male element of generation).

If Freemasonry, as Mr. Wagner states on page 440 of his book, regards the "*earthly sphere as embodied in the female element, and the heavenly or celestial sphere as embodied in the masculine element*" and "*of this Matrix the Masonic Lodge room is a symbol also*" let him look at figure 154 on page 346 of Vol. I of Forlong's "Rivers of Life," where the Christian Church is shown planned as a Phallus and Yoni. If Mr. Wagner believes what he says as to Masonry, he must believe ex-

actly the same in regard to Christianity as the arguments in support of one, support the other.

Let him search his books on Phallicism for what is said in regard to Christian Art and Symbols and then ask himself if he believes the Phallic interpretations. Whatever defense he would feel called upon to make for his religious symbols, that same defense will apply to Freemasonry.

The Mason versed in the deeper or real meaning of symbolism, is not only able but willing to elucidate the living spiritual truth in all of the symbols of old, not alone the symbols of Masonry, but those of Christianity as well. This we propose to do in the limited time and space at present at our command.

Preface, pages 13-14—"*Religion has ever been and is even now the most powerful factor in human activities. In some form it has been the motor back of the commanders of the armies, and of statesmen that founded the great world empires of the past, that animated and upheld the most despotic governments, that fomented the bloodiest revolutions, that precipitated nations into sanguinary conflicts and that united alien peoples into almost indissoluble unions; that established the most arbitrary and despotic priestcraft, enforced intellectual thralldom, and the tyranny of rulers. It has instigated, sustained and justified the most dastardly, atrocious, barbarous, and licentious acts in human annals, as well as the most liberal, just and pure. It has inspired the erection of the most stupendous, most elaborate, and the most costly structures as monuments to its power, and as shrines for its gods. It has produced the finest specimens of art, voiced the sweetest and holiest of song and inspired the loftiest flights of the intellect in all the realms of human knowledge. It has transformed human perverts into saints, and changed moral creatures into demons of lust, fury, and crime. It has enabled timid women and children to defy the threats of tyrants, and smile upon the terrors of dun-*

geon, flames, and death. It has cemented brotherhoods and cults into unions which defeat the sagacity of statesmen, the erudition of jurists, the skill of marshals, the power of kings and the anathemas of popes, to destroy. Religion is without doubt the most powerful motor in man, and religion is the motor in Freemasonry."

What is Religion, that it has done all of the horrible things attributed to it, together with the good.

What the modern mind demands, is an answer to the question WHAT IS RELIGION, that will not outrage reason, nor offend faith. Furthermore, an answer that leaves it to the individual to apply it to his own religion.

Let us say —"Religion is the application of the facts of Science and the conclusions of Philosophy to individual life and conduct."

This definition calls for "further light" as we Masons say — and so we ask: What is Science and what is Philosophy?

To which queries the author of the "Great Work," also thrown into the scrap pile by our critic, replies:

"Science is exact knowledge of the facts of nature, classified and systematized.

"Philosophy is the conclusions which men in their search for a knowledge of truth, have drawn from the facts of science."

Then what is Truth?

"Truth is the established relation which the facts of nature sustain to each other and to the Individual Intelligence or Soul of man."

These are some of the deeper teachings of Masonry, and the reason that so few Masons know them is because it requires a sustained personal effort on the part of anyone to delve deeply into such matters; but the knowledge awaits the persistent student in the building of character.

Or as Masonry says when the symbolism of the Masonic gavel is unfolded: "It is used by operative

Masons to prepare rough stones for the builder's use; but we as Free and Accepted Masons are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building not made with hands eternal in the heavens." Masonic Standard Monitor, page 11.

Or as St. Paul in chapter 5 and verse 1 of his second letter to the Corinthians: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." This is a familiar teaching to Masons because St. Paul in his first letter to the Corinthians, chapter 3 and verse 10, says: "According to the grace of God which is given unto me, as a wise MASTER BUILDER I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon."

Preface, pages 16-17. *"On its theological side, Freemasonry is a sort of pantheism, the deity being the generative principle, the reproductice power which pervades all animated nature. And as this power inheres in man, it is viewed as 'incarnate in humanity in toto,' thus establishing man's union and unity with the divine nature. In the deification and worship of this generative principle, Freemasonry makes the dominant carnal passion the subjective fact upon which this religion is based."*

Preface, pages 17-18. *"Sex cults always have had a strange fascination for mankind. The ancient ethnic religions were sex cults, and more or less secret. So long as public sentiment frowns upon indecencies, excesses, and sexual uncleanness, such cults cannot exist except under esoteric forms. Their existence depends upon secrecy. If then these secrets of Freemasonry become known to the general public, surely all decent and self-respecting men who have been lured into the lodge under its veiled pleas of morality will leave it because of shame. They will confess their deeds, and*

burn their books. But so long as carnal minded men deify passion and worship it in secret, so long will there be men who will defend this religion and who will worship at its shrines."

We regret the necessity, but our clerical critic of Masonry forces us to point him to one of the most thorough students of Phallicism for an identical charge against the Christian religion. The Reverend Mr. Wagner surely must have known that he opened the way to convicting himself by the imprecations from his own mouth. Let him read the following. Any defense he may make as to his own religion will apply to Masonry.

Vol. I, page 143: "Rivers of Life or Faiths of Man in Many Lands," by Major-General J. G. R. Forlong, quoting Mr. Stanisland Wake, a director of the Anthropological Society of London—"'the fundamental basis of Christianity is more purely Phallic than that of any other religion now existing, and its emotional nature . . . shows how intimately it was related to the older faiths which had a Phallic basis.'" Then refer to:

Page 143, figure 56, "Virgin, and Child in Yoni." This is the grossest kind of Phallicism, but Mr. Wagner does not mention it, because he is villifying Masonry and not searching for the truth.

Mr. Wagner is quite familiar with sex-cults and casts his slurs upon Masonry by inference and inuendo. Masonry is not Phallic in its teaching, as all Masons know who read the books written by Masons, and thus get the context of that which our critic garbles to suit his purpose.

If secrecy means sex cult, whatever that may mean, then turn to page 168, "History of the Christian Church," by Bishop John Fletcher Hurst: "The Secret meetings of the Christians made them especially obnoxious to the State."

Also see "Luther's Letters to Women," page 90, in which letter secret or private household meetings were approved. To mention this and not at the same time

advise a reading of several letters, to discover the earnest faith of Luther, is equal to our critic's method of making only such extracts from Masonic books as will establish a bias in his reader's mind. Such bias as the following extract would establish as to Luther's private life when torn from its context:

"I had bad stuff to drink, and was made to sing. It is an annoyance to me to have bad wine to drink, when I remember what good wine and beer I have at home, besides a pretty wife, or shall I say it, Master? You would do well to send over to me a whole cellar full of my wine, and a bottle of your beer as often as you can; for I shall not return until you have new beer." Luther's "Letters to Women," page 83 (see also pages 113, 115, 154, 162 and 167).

But when the references are read with their context, it shows that he was writing to his wife, whom he affectionately addressed as Herr Kate, and these little free speeches when read in connection with all the other letters, show the loving heart of a great and a good man; and not a beer-soaked inebriate.

Page 356—*"Phallic religions and cults are almost invariably secret."*

This is Mr. Wagner's interpretation of the secrecy of Freemasonry. Secret because of the indecency of the whole deeper meaning of symbols. If it were not indecent, then a logical deduction from Mr. Wagner's argument would mean that it would be non-secret. He is as illogical in his interpretation, as we would be, to conclude the whole of Christianity is indecent because of its secrecy. In the sense of Matthew vi, 6, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in Secret, and thy Father which seeth in secret shall reward thee openly."

Because door in Hebrew "daleth" is also an "opening in life," would Mr. Wagner feel it justifiable for

anyone to say the basis of verse 6 in Matthew vi is on a Phallic basis? This is a sample of the way he reasons, only in this instance it is turned against his religion.

In John vii, 4, we read, "For there is no man that doeth anything in secret and he himself seeketh to be known openly. If thou do these things shew thyself to the world." Thus was Jesus urged to work openly. But in the same chapter, verse 10, he does exactly the contrary: "But when his brethren were gone up, then went he also up into the feast, not openly, but as it were in secret."

To the people Jesus spoke in parables. To his disciples he explained the parables and thus "uttered things which have been kept secret from the foundation of the world."

From Lundy's "Monumental Christianity," page 133, we quote the following: "The fish figured on the ancient Christian monuments is either the carp or the dolphin; the one an article of food; the other, the playful and darling pet of sailors. De Rossi says that the use of this figure or symbol belongs to the first four centuries of the Christian era, and is more especially to be referred to the times of persecution when the Secret Discipline of the Church existed."

Preface, pages 18-19. *"Freemasonry with its boastful claims to antiquity, universality and sublime morality, cannot offer any valid reason why it should not be investigated, compared with Christianity, and tested in the light of history and of the Word of God. We must oppose the Mystery of the Incarnation of the Son of God over against the mystery of procreation; of spiritual entities and facts over against the physical mysteries of these cults; spiritual regeneration over against carnal generation."*

Freemasonry makes no boastful claims to antiquity, its symbols are found all over the world wherever man

has left an enduring monument of a sublime faith or deep spiritual belief. When Commander Gorringe lowered the Obelisk (now in Central Park, New York) from its pedestal at Alexandria, Egypt, there were found in the foundation the following Masonic symbols: a trowel, lead plummet, rough rectangular stone; pure white cubical stone; a stone trying square; a stone in the corner having a serpent border around it; a stone showing the ancient Egyptian cubical gauge; and also some hieroglyphs, similar to the triangles drawn on the trestle board as used in Masonic lodges to-day. Now the bronze crabs in the base of the obelisk holding it to the pedestal which rested on the foundation, contained the inscription showing the obelisk to have been erected in the year 22 B. C. This is no boastful claim to antiquity, and neither is it the oldest record in stone to which Masonry can point with pride.

Masonry offers no reason why it should not be compared with Christianity. The morality, reputation and business standing of Masons is already as well known as the membership of any organization, religious or secular. The Reverend John H. Honour, of Charleston, S. C., was a Lutheran Minister and he was, also, for years Grand Commander of the Supreme Council of the thirty-third degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States. (*New Age,* May, 1914.) Masons make no secret of their membership; their meeting places are not secret, and neither is the time of meeting secret. The signs, grips and passwords by which Masons, although strangers, may recognize each other, are secret. Even these have been made public so that Masonry has already been tested in the light of history and of the word of God, Mr. Wagner to the contrary notwithstanding. There are some tests to which he must submit ere we have completed merely touching upon matters of which he is either ignorant or willfully misrepresents, or inadequately "interprets."

The trowel is used by Masons as a symbol in "spreading the cement of brotherly love and affection; that cement which unites us into a sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation of who best can work, and best agree."

The pure white cubical stone carries the Masonic teaching of that "state of perfection at which all Masons hope to arrive by a virtuous education, his own endeavors, and the blessing of God."

The square teaches "morality."

"The trestle-board is emblematic of the great books of nature and revelation, and is the Mason's moral, masonic and spiritual trestle board showing the design of a life of which good men and true are made."

Preface, page 20. *"By skillfully veiling their pagan ideas under the terminology of Christian doctrine many who thought themselves serving the Lord Jesus Christ were led unconsciously into the pagan cults. And this is the method of Freemasonry."*

Lundy's "Monumental Christianity," page 135: "It cannot be doubted that the special object and motive in adopting the dolphin on the Christian monuments was to conceal as much as possible the Christian doctrine from the Pagan, and at the same time express it to the initiated of the Christian community, by the symbols borrowed from mythological Pagan Art. . . . In view of all this, Bishop Munter asks the significant question, 'Is it not possible, that not only the Gnostics, who did not shun these Pagan ideas and symbols of religion, but also the Catholics, adopted the dolphin as a figure of Christ, and had it carved on their sepulchral monuments with the same intent? Or have the Pagan monuments caught the light of Christianity by anticipation?' And this good Bishop does not hesitate to express the idea that the carp and dolphin on Christian and Pagan monuments indicate hope and belief in a blessed immortality

secured by the mercy and goodness of God, or the Gods; and this from the first age of the Church all the way down to the Middle Ages, for he found three fishes carved in the form of a triangle on old baptismal fonts in the Churches of Zeeland and Funen. The fishes arranged in this form and within the CIRCLE denote the eternity and Trinity of God's being."

Forlong's "Rivers of Life," page 70, Vol. II: "In all lands, Fish have proved the saviours of many men, and among the fish, the Dolphin, as the Delphus or Womb."

This again shows that every Christian symbol is duplicated in Phallicism. Our Critic in defending the Christian symbols from defamation must include the Masonic symbols in his defense. If he refuses to defend his own religious symbols it confesses a weakness and is an unwillingness to be caught in his own trap. If he cannot show the high spiritual interpretation to which symbolism is the key, and thus give the death blow to Phallicism, Masonry can do so.

Introduction, pages 27, 28. *"Surely it is high time for true believers in Christ and His Church to earnestly examine this world power and to ask themselves what it has to do with the startling apostasy of the masses from the Church, with the impurity and selfishness of the spirit of the age and with so much coldness, unbelief and laxness in the Church itself. Is Masonry a part of the final Apostasy?"*

The members of the Masonic order are very generally known in their various communities. The public are very good judges of character and Masons are perfectly willing to be judged by their actions, as all men are judged. In the great heart of humanity at large, the people have come to feel that it is not what a man believes that counts, it is what he does. The test of a creed, and the test of Masonry, is in acts, conduct or ethics, and not in the theological opinion of critics and expounders.

As to the charge that Masonry is the cause of lack of church attendance, let the Lutheran minister note that in 4,000 churches during the last year, no new members were secured through confession of faith, according to report of the Northern Presbyterian Assembly, in which report they also deplored the distressing loss of membership.

Then let him ponder well the following excerpts from "The New Theology," by R. J. Campbell, M.A., Minister of the City Temple, London, England, in chapter 1, pages 8-10: "The greatest of all the causes of the drift from the churches is the fact that Christian truth has become associated in the popular mind with certain forms of statement which thoughtful men find it impossible to accept not only on intellectual but even on moral grounds. Certain dogmatic beliefs, for example, about the Fall, the scriptural basis of revelation, the blood atonement, the meaning of salvation, the punishment of sin, heaven and hell, are not only misleading but unethical. What sensible man really believes in these notions as popularly assumed and presented, and what have they to do with Christianity? They do not square with the facts of life, much less do they interpret life. They go straight in the teeth of the scientific method, which, even where the Christian facts are concerned, is the only method which carries weight with the modern mind. The consequence is that religion has come to be thought of as something apart from ordinary everyday life, a matter of churches, creeds, and Bible readings, instead of what it really is — the coördinating principle of all our activities. To put the matter in a nutshell — popular Christianity (or rather pulpit and theological college Christianity) does not interpret life. Consequently the great world of thought and action is ceasing to trouble about it.

"Theologians and preachers rarely realize the situation — one would think that the men whose business it is to teach religious truth would see this and ask themselves the reason why. To an extent they do see it,

but they never seem to think of blaming themselves for it except in a perfunctory kind of way. They talk about religious indifference, the need for better and more effective methods, and so on. The professional theologian rarely does even as much as this. He takes himself very seriously, sniffs and sneers at any suggestion of deviation from the accepted standards; mounts some denominational chair or other and thunders forth his view of the urgent necessity for rehabilitating truth in the grave-clothes of long-buried formulas. I mean that the language he habitually uses implies some kind of belief in formulas he no longer holds. He hardly dares to disinter the formulas themselves — that would not be convenient even for him — but he goes on flapping the shroud as energetically as ever, and the world does not even take the trouble to laugh. Wherever and whenever religious agencies succeed it is rarely because of the driving power of what is preached, but because the preacher's gospel is glossed over or put in the background. We have popular services by the million in which devices are used to attract the public which ought not to be necessary if their framers had any real message to declare. But they have not. Popular pulpit addresses rarely or never deal with the fundamental problems of life. The last thing one ever expects to hear in such addresses is a real living representation of the beliefs the preacher professes to hold. He makes passing allusions to them, of course, such as appeals to come to the cross, and such like, but they generally sound unreal, and the pill has to be sweetly sugared. The ordinary way of preaching the gospel is to avoid saying much about what the preacher believes the gospel to be."

The foregoing quotation from a Christian Minister puts the blame for the "final apostasy" upon the clergy and not upon Masonry. Other Christian ministers can be cited to prove that which the people already know, but the large majority of the clergy are still using Middle Age methods and are not satisfying the spiritual needs of the people.

Chapter 3, pages 115, 116, 117: "*We* [the Lutheran critic of Freemasonry] *summarize what T. K., the writer of a recent Masonic volume, entitled 'The Great Work' has to say on this matter. In this book* ["The Great Work"] *the lineage of Freemasonry is traced back to the Great Parent School of India. This writer* [T. K.] *says: 'The life and ministry of Jesus represents another effort of the great school to convey its message of light and life to the world. To this great school Jesus went for his spiritual preparation. In it He spent the years of His special preparation. From it He went forth to preach the gospel of peace and the kingdom of love. For the cause it represents He labored and suffered and died; that the records of the great school contain a detailed history of the life of Jesus, of His education, and preparation for His work in the world, and of the purposes to be accomplished thereby; that these records are not open to the public, but only to those who are duly and truly prepared, worthy and well qualified, and who can establish the right to such confidence.'*

"*He* [T. K.] *asserts* [in 'The Great Work'] *that the 'ethical teachings of Jesus, in so far as they have been accurately stated in the gospels, are identical in spirit and in principle with those of the Great School, that He was but echoing the ethical philosophy of the ages as it had been wrought out and crystallized within the secret body of the Great School of the masters; that Jesus was made priest after the order of Melchizedek, the mystery of which can be understood by those who are familiar with the Great School of the masters, that His name is familiar to the members of the Great School as one of its most illustrious high priests; that when He refused to tell the chief priests and scribes by what authority He came among them and performed such wonders, He was but following the policy of secrecy and silence in strict conformity with which the Great School has proceeded through the ages and will continue to do until secrecy, silence and obscurity are no*

longer necessary to protect it from the selfish obtrusions of men.'

"It is such claims as these [resumes Mr. Wagner] *that Masonic writers are putting forth to show that the church does not have the true doctrine of Jesus, that she has either misunderstood and misinterpreted the gospel or is a deliberate deceiver and falsifier, and that Freemasonry is the legitimate organization founded upon the teachings of Jesus, and is therefore the supreme religion."*

The best way, for friend and foe alike, is to get some of the Masonic books quoted by our critic, and then to read them with a view to understanding their purpose and message; after which the reader of the books will be able to draw his own conclusions. The book called "The Great Work" comes under the ban of our Lutheran critic, because it does not say about Jesus exactly that which the orthodox demand shall be said in order that it may be approved by them.

Something must be radically wrong in the world, the orthodox people have had a long try at sinners along their lines of action, with the result that lack of interest is manifested on every side.

We simply suggest to our critic, and those who may read this reply to him, to extend their reading; and Doctors of Divinity will furnish ample evidence that "something is wrong" and radically wrong at that.

We now quote from a book by S. D. McConnell, D.D., LL.D., Rector of All Souls' Church, New York (1904), entitled "Christ." On page 40 we read: "The average man of to-day does not believe that human nature is but the moral wreck and débris of an Edenic man. He refuses to believe that guilt is hereditary in any sense, though he knows full well that sin is. He believes that the law against the attainder of blood is written in the constitution of the universe. He will not believe that a course of action which would be wrong for man can be right for God. He believes that justice

and equity are the same things for God that they are for men. The human ideas of justice demand that the penalty shall fall upon the person who offends and not upon someone in his stead; even though the king furnish the victim and the substitute be ever so willing. . . . Religious thought no longer moves among governmental ideas and legal fictions. It has become biological. In the processes of the spirit, the watchwords are not justification, but development; not salvation, but character; its antitheses are not acquittal and condemnation, but living and perishing. . . ." From Rev. McConnell's "Christ" we also quote from page 49: "To begin with, let us ask the plain question, Did Jesus conceive of himself as a propitiatory sacrifice, or his work as an expiation? The only answer possible is, Clearly he did not."

We refer the reader to the book for the careful consideration of the foregoing statement. Not startling in the light of the dwindling attendance at churches, but startling to the mediæval minds who are attempting to satisfy the demands of people for spiritual satisfaction, with theological straw, to use an expression of Martin Luther. No book of the New Testament contains so many echoes of the words of Christ as the Epistle of St. James. "Yet this is the book which Luther pronounced a very epistle of straw, and had the ex-Augustinian monk been less preoccupied by Paul and the Bishop of Hippo, he might better have recognized in it the real Christ, for in this epistle there is no suggestion of propitiation. It is too near the Master for that." Now put the blame for the apostasy where it belongs, against the failure of ministers and priests to correctly interpret the spiritual message of the Master Jesus and not against the book, "The Great Work," and Masonry. To all who know what life to lead, the message comes with unmistakable clearness. Humanity at large feels by means of intuition, which is a spiritual faculty, not only that "something is wrong," but somewhere in the world, some have regained the message

and can give it in plain and simple terms and without price.

And this the Great Work has done. But the book is not the Great Work, neither is the experience of the author of the book, the Great Work. What then is the "Great Work"?

Study, my friend; make the personal effort to find out for yourself. It cannot be done by hastily reading to secure quotations supposedly supporting wild assumptions and accusations.

The author of the book, "The Great Work," in another volume called "The Great Psychological Crime," on page 335 says: "Thus under the Law of Spiritual Gravity this physical life is fraught with momentous significance and unlimited possibilities. It is, in fact, the training ground from which we pass to a higher conflict. The life we live here determines the level to which we gravitate there." Critics, enemies and friends: The way is open — the Line of Despair or the Line of Victory may be apprehended by any intelligence of the present age, who cares to make the effort.

Masonry teaches in a progressive dramatic initiation through its degrees:

First: The Idea of One God — and this too in ancient times when it was not only difficult but even dangerous to publicly declare spiritual truths. That is one reason for secrecy, and Christianity found it necessary to adopt the same safeguard in its early days, a matter already referred to by quotations from Bishop Hurst's "History of Christianity."

Secondly: The Immortality of the Soul. The "On-going" life of the early Greek manuscripts. The conscious self-identity of the individual intelligence (Soul), independent of the physical body before as well as after death. This is now receiving the attention of science under the term introduced by Sir Oliver Lodge: "The Continuity of Life." Masons in all ages have had a profound knowledge of this problem, and that is why the New Testament is being interpreted in terms

of biology instead of legal terms. It is now a matter of life in action, not blind belief and groundless faith.

Thirdly: THE BROTHERHOOD OF MAN. On this principle, Masonry unites men of every creed, sect and opinion, and by teaching conduct or ethics as the BASIS OF RELIGION, it has preserved its unity through a succession of ages. Take conduct or ethics away from religion *per se* or any of the numerous religions, and all other principles lose their effectiveness.

Our caustic Lutheran critic cites the obligation of chastity in the degrees of Masonry, and ignoring the progressive character of the teaching through all degrees, he makes the false charge that Masonry practically licenses Masons to violate the chastity of any woman not related to a Mason.

The obligation of chastity is inculcated in the second degree, by the symbolic teaching that "the square of virtue be the rule and guide of one's conduct in life."

Again, our ignorant critic, he is not a Mason, does not know that the symbolic instruction of the first degree states, that, "the compasses teach us to circumscribe our desires and keep our passions within due bounds with *all* mankind."

The reverend gentleman either misrepresents to the point of being untruthful, or he does not know. Is he qualified to instruct anyone, being open to the charge either of prevaricator or ignoramus?

With especial reference to Masonic symbolism, our self-constituted critic deals with it in a manner which, if his interpretations were the only possible ones to be made, would make it necessary for all clean-minded men to quit Masonry forthwith. On the contrary "tools and implements of architecture, and symbolic emblems most expressive, are selected by the Fraternity to imprint on the mind wise and serious truths."

And the Phallic interpretation is the lowest construction to be put upon any institution of man. Mr. Wagner thinks he is supported by ethnology and by evolu-

tion, though he does not say so; his Phallic authorities take that view, however.

Again, we say, if our Lutheran enemy accepts and believes the Phallic interpretation for Masonic symbolism, he cannot escape accepting the Phallic interpretation for the symbols of his own religion.

If he objects to the one he must renounce the other. If he would defend the Christian symbols from the Phallic and degraded interpretation, he thereby convicts himself of libeling Masonry, because he cannot defend the one without defending the other. If he did not know the range and application of Phallic interpretations as including every sacred symbol of every religion, not excepting Christianity, then his plea is that of an ignorant fanatic, no more worthy of the confidence of his congregation, and unfitted to remain among the clergy of any religion or creed.

THE LETTER G.

On page 367: *"While it* [the letter G] *is the initial of Geometry, of God, and of the Great Architect of the Universe, the sacred and mystic name of the Masonic deity, it* [the letter G] *symbolizes the generative principle, and the initial of the work of emanation or generation."*

"The Hebrew Yod [י] *according to some high Masonic authorities, means the same thing as the letter G. . . . When it occurs in Masonic emblems, it denotes the letter G, the masculine generative or fecundating principle."*

The foregoing is a libel on Masonry as well as our brethren the Jews, because it has reference to the sacred name of the Jews for Deity, about which on page 319 Mr. Wagner says: *"Jehovah is the Supreme Being, self-revealed, not the 'Supreme Being' of non-Christian thinkers. He is God to me, for he is the object of my affection, service, worship, the supreme Good to me.*

He has redeemed me, saves me from sin, and will graciously own me unto Himself."

The all-inclusive definition of Jehovah by our Lutheran critic opens the way for us to ask: Is Mr. Wagner prepared to accept the interpretation of Hebrew authorities on the meaning and symbolism concealed in the mystic name Jehovah?

The prophets ascribed the human form to God, but it was purely hieroglyphical. They considered God as the intelligent, living, loving, Infinite One. He was for the Ancient Hebrews, neither the collection of other beings, nor the abstraction of existence, nor a philosophical definable being. He is in all, distinct from all, and greater than all. His very name is ineffable; and yet the name only expresses the human ideal of His Divinity. Hence one cannot understand the New Testament unless he understands the construction put upon the Old Testament by the nation whose sacred book it was, and still is.

The name Jehovah (י ה ו ה) is male-female (Mr. Wagner evidently cannot differentiate between gender and sex), because the letters of the Hebrew alphabet have not only gender but numerical values as well. According to ancient teachings Man and Woman are from creation co-equal and co-existent, because both are necessary to the future of the race. This fact the Christian translators of the Bible have been at great pains to conceal, by carefully suppressing every reference to the Feminine portion of Deity, and by constantly translating feminine nouns by masculine ones.

For instance, among the first words in the Bible, "God created," the word for God is Elohim.

Elohim, a Hebrew word, is a feminine plural translated by a masculine singular. And this is the work of so-called religious men.

If our clerical critic means all that he says, he now has the opportunity to put into effect what he calls the "*morality of language, that names shall honestly repre-*

sent things, and that words be used so as to express ideas of which they are the legitimate signs." Page 518 of his own book.

In Masonry at a certain stage of the dramatic initiation of the candidate, his attention is directed to the letter G, which is the initial of Geometry. Then follows the monitorial instruction which can be found in the Standard Masonic Monitor: "Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we curiously trace nature through her various windings to her most concealed recesses.

"By it we discover the power, the wisdom and the goodness of the Great Creator as the vast proportions of the universe are revealed to us.

"By Geometry we learn how the planets move in their respective orbs and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye.

"Numberless worlds are around us, rolling through unlimited space, all framed by the same Divine Artist, and all conducted by the same unerring law of nature."

The complete lesson is too long for further quotation. The lesson ends: "But, my brother, the letter G further alludes to the sacred name of God before whom all Masons with reverence most humbly bow."

The teachings of Masonry are beautiful and are impressively given by one Mason to another. By father to son, by brother to brother, and relative to relative. Nowhere is any attempt made to lead the initiated of high or low degree into anything but the best moral and spiritual interpretations. If one will extend his reading along the lines laid down in the Masonic teachings, and look for the moral truths taught to all Masons, one will find more and more of real spiritual truth. We have been a student of Masonry for many years, and hoped to initiate our own father while Master of our lodge, but his death intervened. We have seen, during

our term as Master of our lodge, a father confer the degrees upon his own son, and more impressive sight we have never witnessed.

THE ALL SEEING EYE.

Page 368: *"This is the symbol of the Masonic deity, and expresses the universal presence of the generative principle in nature, especially as the male and female principles combined."*

Quite to the contrary, Masonry has this to say: "The All Seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits." Standard Masonic Monitor.

This is a flat denial of our critic's views. Masonry teaches no such doctrines as he vainly imagines it does, but his own religion is not free from the very accusation he makes against Masonry. Let our ministerial critic now turn to figure 50 in Didron's "Christian Iconography" and see a "binary sexual" representation of Christ; male-female as in Sancta-Sophia. "This," says Gerald Massey, Vol. II, page 717, "Ancient Egypt the Light of the World," "was the mystical Divine male-female of the Gnosis." Now let our Lutheran critic turn to that encyclopædia to Phallicism, Forlong's "Rivers of Life," Vol. 2, page 566, and note what Gladstone had to say on this very subject.

Personally, we do not believe that spiritual truths have come up through the muck of Phallicism; on the contrary, they come from the mountain tops of spiritual development, and are degraded in the onward march of time. Again and again must some soldier of the truth rescue them from vile interpretations. This we propose to do, however inadequately, and while we may quote Phallic authority for the Phallic view of Christianity,

we shall later show the deeper spiritual significance of the Christian symbols.

THE SUN.

Page 369: *"These irradiations in Freemasonry do not symbolize the glory of God as they do in Christian symbolism, but the generative and creative activities of the Masonic God, the Great Architect of the Universe."*

Masonry does not teach anything of the kind, but says of the Sun—"As the Sun rules the day, and the Moon governs the night, so should the Master govern his Lodge with equal regularity."

But our clerical critic forces the Phallic view by interpolating a totally different teaching—as he throws down the gauntlet, we pick it up, and challenge him to defend his own religion from the charges of Paganism and Phallicism.

As a Mason we deny Mr. Wagner's argument *in toto*.

Furthermore the following criticism of Christianity is quoted to indicate that Mr. Wagner has some work to attend to quite near at home. When he has successfully accomplished the task herein implied, we can keep him busy for a long time explaining and defending the teaching of his own religion, without misrepresenting good men and true by falsely reading into Freemasonry, the same degrading interpretations as have been made in regard to everything sacred known to man.

Forlong, Vol. 2, page 580: "The Christian Druses preserve, says Captain Conder, 'The rites of the Gnostics, to whom Sun worship was familiar,' and as the Gnostics were the first Christians, in fact the only sect we know anything authentic of during the first 150 years or so A. D., we see what Christianity grew from, for the Gnostics being nearest the fountain head, should have known best the doctrines and practices of the founders of the faith." . . .

"It is not easy to move out of the old ways or forsake the ancient forms and symbols, and truly did Faustus say to Augustine: 'You have but substituted your Agapae (love feasts) for the sacrifices of the Pagans; for their idols, your martyrs, whom you serve with the same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemnities of the Gentiles, their Kalends, their Solstices; and as to their manners, those you have retained without alteration, and nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them.' Now Faustus was an African Christian bishop, who flourished in 400, and knew the truth when he thus wrote describing Christianity."

THE CIRCLE.

Page 380: *"The circle, also called a compass, is a very prominent and essential symbol in Masonry. . . . The whole truth is not given. The fact is that the circle in the ancient religions and in the mysteries, as now established by monumental and archæological evidence, was a Phallic symbol. . . . The Masonic circle with point in the center is a remnant of this Phallic symbolism. . . . The evidence is overwhelming and conclusive that among the Egyptians, Greeks, Assyrians, Phrygians, and the ancients generally, the circle was the symbol of the female principle in nature."*

We have already alluded to the teaching that in Masonry the "compasses teach us to circumscribe our desires and keep our passions within due bounds with all mankind."

"The point in the circle represents the individual Brother Mason, and the circle the boundary line beyond which he is never to suffer his prejudices or passions to betray him." But in the quotation from Mr. Wagner's book, anyone can see how he twists and warps everything to suit his nefarious purpose — and our critic is a follower of the Man of Sorrows.

Mr. Wagner insists that *"the circle is Phallic, that it represents the female principle in nature, and is the symbol for woman."*

Pherycides, one of the seven wise men, said: "For God is indeed the circle."

Mr. Wagner gives us no authority for his sweeping assertions as to the overwhelming evidence in favor of a Phallic meaning to the symbol of the circle. He leads the unwary to believe there is no other interpretation possible.

In the Ancient Egyptian hieroglyphics, the circle bounded by two parallel lines, denotes the Will of man, that power by which he is enabled to choose between conflicting desires and mount onward and upward to the glorious heights of spiritual achievement, as witness the inspiring teachings of old Egypt and India.

Christianity's debt to so-called Paganism is attested in the following quotations:

Lundy's "Monumental Christianity," page 87: "But how shall the human mind form any just and adequate conception of God, or give it expression? This was, and it still is, the problem with such as do not receive Christianity as a Divine revelation. In ancient times the circle was the symbol of the eternal, invisible and infinite God, among the Hindus, Persians, and Egyptians. Early Christian Art retained the symbol, but always around her Lord or some type of Him."

Lundy's "Monumental Christianity," page 401: "I devote this concluding chapter to the honor and glory of the Good Shepherd, herewith presented in a most unusual manner. Only His Pagan type, Orpheus, is so depicted as in the frontispiece. And this combination of circle, square and octagon, must have some meaning beyond the purpose of mere adornment. The two trees, each with only three branches, like the Hindu tree of all existence, and like Buddha's tree of Nirvana, and like Krishna's tree of Incarnation, must also have some significance. The original fresco is in the old cemetery of

Marcellinus and Peter, here reproduced from Bosio. It most probably belongs to the second century, or early part of the third. The Pagan Pan's pipe is in the hand of the Good Shepherd, he wears the royal cloak of Jupiter, as seen in figure 178. Hence I have ventured to call this the Royal Good Shepherd, King of heaven and earth. He rules over all in both spheres of existence in virtue of His Incarnation. And this is indicated by the circle, square and octagon. The circle is the symbol of God and the heavenly or eternal world, the square is this world, as including the Church, otherwise figured as Noah's square box; and the octagon is the union or combination of both in the Incarnation of Christ as God and man, as heavenly and earthly. The two trees, in contradistinction from the one tree of Paganism indicate knowledge and life — Divine illumination and spirituality, proceeding from God as a Triad of persons, and existing in man's intellect, will and affections, and producing Faith, Hope and Charity."

Mr. Wagner says the square and the circle are purely phallic; Masonry says they are universal symbols teaching valuable lessons to the open minded, and tend to confuse the evil minded persons of shallow power of comprehension.

THE TRIANGLE.

Page 383: *"In Christian symbolism the triangle is a symbol of the Holy Trinity."*

Of course by this time the reader is aware that Mr. Wagner introduces his material only to sooner or later damn Masonry and the ancient religions by a wholesale charge of *"Phallic Symbolism"* — As to the Trinity, it has been used in the form of a triangle on Christian monuments, and yet the triangle, according to Mr. Wagner, is also of Phallic significance.

Lundy's "Monumental Christianity," page 91: "As the Hindus had both a male and a female Trinity, so the triangle was the symbol of triune co-equality; when

the apex of the triangle pointed up, the whole trinity is designated, and when it pointed down the female is meant. When these two triangles intersect each other so as to make six points, the union of the two deities or trinities is intended. In other words, the triangle pointing up denotes the male principle or active power of creation, as fire; and the triangle pointing down, denotes the female principle, or passive power of creation, as water; or the Sun and Moon; heaven and earth, etc.

"Early Christianity was extremely cautious about the use of any symbols on account of her SECRET DISCIPLINE; and so far as I know, only one or two instances of the triangle on her monuments occur. One of these is on the corner of a gravestone with the Christian monogram inscribed, and found in the cemetery of Priscilla. It is given on the next page, figure 28. The other I find in my note-book, copied from the Christian side of the lapidarian Gallery of the Vatican, and is the union of the two triangles. These doubtless both refer to the Trinity, and the Abbot J. Gaume cites an early inscription in which the belief in God the Father, God the Son, and God the Holy Spirit is especially recorded.

The doctrine of the Trinity is found in all religions. But it is not, even at this late day, understood, else why these honest words from "The New Theology" by R. J. Campbell, M.A., Minister of the City Temple, London, England. Chapter 5, pages 72-73:

"I think even the Athanasian creed is a magnificent piece of work if only the churches would consent to understand it in terms of the oldest theology of all! But, according to conventional theology, the second person in the Trinity, who was co-equal and co-eternal with God the Father, laid aside His Glory, became incarnate for our salvation, was born of a virgin, lived a brief suffering life, wrought many miracles, died a shameful death, rose again from the tomb on the second morning after He had been laid in it, and ascended into heaven in full view of His wondering disciples. In fulfillment of a promise made by Him shortly before the crucifix-

ion, and repeated before the ascension, He and the Father conjointly sent the third person in the Trinity to endue with power from on high the simple men whose duty it now became to proclaim the gospel of salvation to the world. Jesus is now on the throne of His glory, but sooner or later He will come again to wind up the present dispensation and to be the Judge of the quick and the dead at a grand assize.

"There is a sense in which all this is true, but it is commonly expressed in such a way that the truth is lost sight of. Literally understood it is incredible."

Here again we would suggest that our Lutheran friend attend to duties nearer at home; and not wander forth for new worlds to conquer when his own Kingdom needs all the thought, and all the effort of its votaries to find the truth, that truth which "can hurt no one" and which the Master said would "set us free."

The foregoing extracts are quite sufficient to fairly represent the argument of Mr. Wagner against Masonry together with our rejoinder.

Let us now pass in review the Christian symbols, and indicate how better qualified students of Phallicism than our Lutheran critic have dragged them down to the same low level chosen by him as humiliating to Masonry. It will be necessary to show the Pagan and the Phallic side of Christian symbols; but we shall endeavor to indicate in at least a few, the deeper meaning as presaging a spiritual significance in them all.

"History of the Christian Church" by Philip Schaff, Union Theological Seminary, 1883, Vol. 2, page 273: "The following symbols borrowed from the Scriptures, were frequently represented in the catacombs, and relate to the virtues and duties of Christian life. The dove, with or without the olive branch, the type of simplicity and innocence; the ship, representing sometimes the Church, as safely sailing through the flood of corruption, with reference to Noah's Ark, sometimes the individual soul on its voyage to the heavenly home under the conduct of the storm controlling Saviour; the palm

branch, which the seer of the Apocalypse puts into the hands of the elect, as a sign of victory; the anchor, the figure of hope; the lyre, denoting festal joy and sweet harmony; the cock, an admonition to watchfulness, with reference to Peter's fall; the hart, which stands for the fresh water brooks; and the vine, which, with its branches and clusters, illustrates the union of the Christians with Christ according to the parables, and the richness and joyfulness of Christian life."

All of the foregoing Christian symbols have been interpreted by authorities on Phallic worship as having originated in sex cults of old. Their deeper spiritual significance, long anterior to the Christian era, has been lost in the rubbish of "interpretation."—Live the life and the doctrine unfolds during the development of the Soul of Man. But it makes all the difference in the world as to the kind of a life to live. So also will the interpretation disclose the fact.

THE CROSS.

Forlong, Vol. 2, 447: "The cross has been used from very ancient times in connection and rather phalikly so, with the planets."

Forlong, Vol. 2, page 558: "The nails though appropriated to Christ are old Sivak emblems, as we have elsewhere shown in the case of Maltese and Etrurian crosses, and see Dr. Inman's 'Pagan and M. C. Symbolism,' pages 35, 53, 86, 101 and 134. Some races favored the four nails and four yoni ideas, but Christians preferred the Trinitarian form, as Sivaites do in the Tri-sul ('three nails') of their Lord."

Forlong, Vol. 2, page 252: "Human sacrifice was a holy rite of great virtue, and to impale or crucify the victim, especially if a criminal or heretic to the Faith, on a pole, cruciform or hooked shape—all equally phallic—was a sacrifice to the God."

The deeper symbolism of Masonry, to which our Lutheran critic objects, would say that the Cross has,

from time immemorial, been the sign of the spiritual development of the individual intelligence or Soul of Man.

In beginning a life of personal effort to do that which the individual thinks is right, according to his accumulated knowledge and checked by his past experience; the cross bar is at the foot of the upright standard. Every phallic authority sees in every vertical line, a male sex element; and in every horizontal line a female sex element. But here, no such degraded idea is considered, the individual soon discovers obstructions to "living the life"; he must overcome fear, hatred, anger, a weak will, and wrong desires. As he is able to overcome these obstructions, the cross-bar, symbolically speaking, gradually rises upward. When it reaches the three-quarter mark from the bottom, it is the Cross in the form as we know it. The sign of a "Son of God."

When it reaches the top, as in the old Egyptian Tau — it is the Sign of "the new life" shared with the immortals.

THE DOVE.

Forlong, Vol. 2, 305, "The reader has seen that the Bird is a favorite emblem of the Phallos, the creating spirit or procreative idea. In ancient and Christian sacred writ, the Holy Spirit is commonly known as that most amorous of birds, the Dove, and Mary is portrayed as impregnated by this bird — see the many coarse but famous pictures of the scene, especially the Venetian one on page 304 of my previous volume."

Had the Fathers of the Church been desirous of perpetuating the truth they could have learned that, in old India, the bird is a symbol of the Spiritual nature of man, and has the feminine gender applied to it, not female sex, but gender. The Holy Ghost is derived from this old symbol and was referred to by Jesus as "His Mother."

THE OLIVE.

Forlong, Vol. 2, page 608: "The Mount of Olives is famed for divers phalik euphemisms. It is crowned with a round church in a round courtyard, under which is a sacred cave, and is by far the highest point all around. . . . According to a Targum, from this holy mount, the Ione or Arkite Dove plucked the olive leaf which announced recurring joy and fertility; and from the olive trees of Elaion were gathered the boughs and leaves to form the Tabernacles of the revelers and the 'booths' for the courtesans who annually assembled at the autumnal festivals to elaborate the Venus rites, as queen of all the fruits, and especially of the Olive."

Space does not permit of extended statements. As a Mason, we reject the Phallic interpretation, and prefer that view of symbolism which the Rev. E. V. Knealey states, viz.:

"The olive tree indicates the pure and peaceful principles preached by Lao-Tseu and Jesus."

Symbolism extends beyond the reach of any language now extant; like everything else in the world it has suffered degradation and a varied interpretation at the hands of time-servers and scoffers. But to those who have failed to discover the message of the Great School of Spiritual Endeavor, it matters little. To those who have discovered that message, carping critics are of passing interest. That message, in part, is: "All knowledge that has no direct bearing upon our daily lives is an encumbrance and not an acquirement."

The spiritual intuitions of men have been the true guides toward selecting the kind of knowledge for use in making the ethical and spiritual interpretations of the symbols of old. Masonry has, in its symbolism, preserved the ethical teachings of all religions of old, and therein lies its strength for all time.

THE PALM.

Forlong, Vol. 2, 512: "Anciently used in all sexual phalik symbolism, for they used it in all sexual and solar rites as at nuptial fêtes; and Christians not only in this followed them and other phalik worshipers, but intensified the idea by occasionally hanging their phalik Alpha and Omega on this sacred tree, which they then formed into a cross as here seen." Fig. 330. To say that this is the *only* way to look at the symbol of the Palm, grossly insults the Jew, and the Christians, too. But it shows again that one must be careful how he uses phallic data as a weapon. It is a two edged sword and cuts both ways.

The lack of an exact language in ancient times made it necessary to use symbols to represent the abstract in terms of the concrete. The Palm is an old symbol in India, Egypt, Greece and Rome. Because the Palm was supposed to rise under a weight, and to thrive in proportion to its being depressed — it was taken as a symbol of immortality, in the sense as used by Timothy — "Fight the good fight and lay hold on eternal (ongoing) life." The sprig of Acacia is used to symbolize and illustrate this very teaching in Masonry.

THE COCK.

Forlong, Vol. 2, page 87: "'It would appear,' says Mr. Layard, 'that this bird was either worshiped by the Babylonians, or by some neighboring nation, or that it was sacrificed as in Greece on the celebration of certain religious ceremonies,' all of which conjectures are true; the symbolism has continued down into the Christian faith, and we see it still in the worship of the Malek Taus, Fig. V, which Mr. Layard describes to us as prevailing among the Yezidis, an Arab tribe of whom many are Christians, spread all over Mesopotamia; he says this may be continued with the old Cock worship, and it clearly is so with that of the Boodhist Hensa or mythic

goose which we find still enduring all over the East . . . it is a Boodhist type of Vishnoo's goose which was sent to awaken Brahma when 'he rested' as Elohim did after his 'six days of creative energy.'"

The Cock is an ancient Sun symbol. But what of the Sun as a Symbol? Symbolically, the Sun as the light of the day, is Consciousness in man. The Moon which reflects the light of the Sun, in ancient symbolism, is the mind. Dr. Buck in his "Study of Man," a book it would profit our critic to STUDIOUSLY read, says: "Mind is the theater in which consciousness displays itself." Just another, a modern or scientific way of stating the old teachings. Let those of our readers who are inclined to accept Mr. Wagner's vile interpretations get some of the books from which he quotes and make an independent investigation, after which we are content to let them judge for themselves.

THE SHIP OR ARK.

Forlong, Vol. I, page 109: "In this figure 36 from (Inman's) Ancient Faiths, we see clearly the whole idea; the Rainbow as El's sign 'overshadows' the Ark, the sign of Ishtar; and the Holy Ghost, Rauch or Breath, which is the fecundating principle or medium, hovers betwixt Bow and Ark. The Jewish writings say, that, Elohe's Spirit built this navis, and placed in it the Noh — and all life; and afterwards closed its one small window, and then rained on it for forty days the fertilizing waters of heaven. It contained, we are told, all the elements of Elohim's creative power, and in due time, about nine months and three days from the ceasing of the rains, 'Noah removed the covering of the Ark,' and then came forth the pent up energies of Maiya; her symbol the dove, with the Mystic olive sacred to her, marshaled the way, and pointed to Nature's first birth — the mountain peaks."

Going more deeply into the symbolism, the "ark is an old symbolic name for the Holy Spirit. Parkhurst

in his Greek Lexicon, though he has omitted it in the Hebrew, where it ought to be found, says 'ARXN' in this application answers to the Hebrew rasit or Wisdom; and what word could be so proper as that which in the language of the Western world was unknown, but which (word) had the meaning of the female generative power (not sex organs) the Arg or Arca, in which the germ of all nature was supposed to float or brood in the great abyss, during the interval which took place after every mundane cycle." Rev. E. V. Knealey "Book of God," page 9.

The Holy Spirit in ancient symbolry was the ship of life that bore over the ocean of the infinite the germs of all being, and God was the ruling force. The crescent or boat shaped moon was by the common people used as an emblem of the Holy Spirit. Hence in the Hindu Litany of our Lady Nari; in the Egyptian Litany of our Lady Isis; and in the Roman Catholic Litany of the Blessed Virgin Mary — all are called either Queen or Gate of Heaven. There is a brotherhood of religions, as well as a brotherhood of man, but the bigoted, and creed bound will never be able to discover that Ariadne's thread running through them all until they look for agreement instead of disagreement in their teachings.

THE LYRE.

Lundy's "Monumental Christianity," page 187: "I now pass to a consideration of Orpheus as that more special Pagan type of Christ, more than once used in the Christian Catacombs at Rome. On comparing the Pagan composition (Fig. 83), herewith presented, with the frontispiece of this work, it will be seen how closely the Christian artist has copied and improved a Pagan original. The Octagon (surrounding the figure of Orpheus) as the symbol of the union of heaven and earth, the Divine and the human in peace and harmony — means about the same thing as that of the two triangles, viz.: the active and passive powers of life in

Conjuncture. Orpheus is seated — playing his lyre with both hands. . . ."

The Lyre, the Greek letter Omega Ω reversed, with lines drawn across it, is the old hieroglyph meaning virgin. Like the Sistrum in Egypt, an emblem of a virgin. But there again we find another emblem of the Holy Spirit; and the Pagan Apollo with the Lyre in his hand signified not only that he was the bearer of heavenly music, but that he was under the protection of the Sacred and Immaculate Virgin. That is why the old pagan Apollo is used as a type of Christ on the monuments and church frescoes of the early years of Christianity. The teaching of Pythagoras is "Do not be astonished at the outburst of any immoderate passion." The teaching of Masonry is "Learn to subdue the passions" because Self-control is necessary to all who would grow in spiritual knowledge.

THE VINE.

Forlong, Vol. I, 272: "The Vine, as sacred to Bacchus and Dionysus, was called Ampee." Also on page 78: "If Nebukadnezer likened himself to the central tree of the whole earth, whose height reached into heaven, which was fair to look upon, and whose fruits and protection all the birds and beasts of earth sought, but which was, he foresaw, reduced to a mere Lingam — a stump sunk into the tender grass of the earth, and bound with brass and iron; — so did Christ ask that his followers should look upon Him as the Vine-tree, and themselves as the branches; and so has Europe, like more ancient peoples, connected the (phallic) ideas of the Cross and the Tree."

We venture to state that our caustic critic does not accept the Phallic interpretation of the symbol of the Vine. In Judges, Chap. ix, 13, we read, "And the Vine said unto them, shall I leave my wine, which cheereth God and Man?"

We must conclude that the Vine and Wine are symbols of truth; we cannot suppose that God is cheered by Wine of any other sort. These are mystical terms frequently used by Jesus, see John xv and Luke xii. The mysteries of the Kingdom of God were not for everyone. Read Acts ii, 8, 9, 10, 11, where men of all nations heard in their own tongues the truths of their own religion.

Those truths constitute the sacred bond binding all religions to the throne of Truth. That is the Secret Doctrine, efforts to destroy which in all ages have left the Great Orphan Humanity to demand Spiritual truths from those who have them not. The ethics of all religions are the same and in our heart of hearts we now look upon action or conduct as the test of creeds and not the theological opinions of those who expound them.

In the foregoing, reference to a Phallic interpretation of Christian symbols, is noted simply to show that Masonry is not the only institution to come under the ban of Phallic origin and nature. We have not exhausted the subject, and our critic needs only to extend his reading to include his own religion, instead of stopping at what seemed to blacken and to damn Masonry.

Symbolism is a language common to all peoples and all religions. That is, certain emblems are used which convey to the mind of an individual definite ideas.

The musical notation is symbolic, read by English, German, French, Italian, Philippino, etc., and each using his own language for the names of the notes.

Arabic numbers are symbols, each number carrying an exact idea, always the same. But speak the name of it, and one who does not know that particular language, is at a loss, until the symbol for the word is shown to him.

So too, the meaning of a symbol is definite and carries the same idea to all who know symbolism.

The identity of religious symbols proves the unity of all religions. The symbols of Christianity are found

the world over, or rather world wide symbols are found in Christianity. That is why Max Müller said: "He who knows only one religion, knows none."

We cannot understand a thing where we first meet with it. In this way we learn of truth by a study of symbolism and so recover past knowledge that has a bearing on our present needs.

In all symbols there is at heart a spiritual truth, and he who can appreciate the words of the Master "the truth can hurt no one, the truth shall make you free," can bring out of symbols, fables, and myths, that truth which shall strengthen man's belief in spiritual realities, and place his feet upon the road which shall lead to a real knowledge of that which is now but dimly discerned.

Masonic symbolism has thus carried on truth from age to age, and is its witness for the existence of a knowledge by which the individual may convert those intuitive convictions which we denominate faith into a personal experience by which he may achieve the victory that shall earn for him the title "Son of God" according to the teaching of St. John.

In all times the undying savage in the soul of man has been quick to revive and to reassert the worst interpretations for sacred things. Spiritual philosophies die and decay, and in their twilight the most degrading and the rudest creeds, polytheism, fetishism, mystic mummery and Phallic worship again and again reappear. They creep out from the imaginings of bewildered souls, as in the time of the materialistic Priest-Kings of old; or as in the lofty spiritual teachings of the Vedas degraded by a Selfish Priesthood to the ritual rubbish of the Brahmanas, or as in the witch-trials of the Middle and Modern Ages. Man can never be certain that he has expelled the savage from his temples and from his heart, unless the Will has been installed as the Master of the Lodge within; yet even the lowest known savages, in hours of awe and of need, lift their hands and their thoughts to their Great Father, and to ours, who

is not far from any one of us. For in Mr. Wagner's own words: *"Revelation as an act, is God manifesting himself to man's consciousness."*

SO MOTE IT BE.

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